START

START

START

Microfilmed by

KARNATAKA STATE ARCHIVES
BANGALORE

Camp: REGIONAL ARCHIVES OFFICE (D.D.A)
MYSORE DIVISION
MYSORE.

"RATIONALIST." WEEKLY

FILE NO. AUM/6/APP/85.
& ARS/8/APP/85.

Dt. 20-8-1987

Microfilmed by

KARNATAKA STATE ARCHIVES
BANGALORE

Camp: REGIONAL ARCHIVES OFFICE (D.D.A)
MYSORE DIVISION
MYSORE.

"RATIONALIST." WEEKLY

FILE NO. AUM/6/APP/86. Dt. 20-8-1987
- in ARS/8/APP/85.

FILE NO: AUM 6 APP 86-
FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

)) Continuation from Vol. 12 No 39.
Monday 16-6-1952

..... to be contd/-

FILE NO: AUM 6 APP 86-
FILE NO: ARS 8 APP 85-

RATIONALIST PAPER

)) Continuation from Vol. 12 No 39.
Monday 16-6-1952

..... to be contd/-

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 39] Monday 16—6—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRE., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-40, EDITOR: YAJURVEDA (2 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,
100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4559

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 39] Monday 16—6—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRE., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939—50. EDITOR: TAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

POVERTY AND BIRTH-RATE

In the low protein diet in India responsible for higher birth rate here and in other Far Eastern countries ?

Discussing this question the *Indian Medical Journal* in its current issue, which is entirely devoted to articles on family planning, writes editorially :

In a recent publication *Geography of Hunger*, Josue De Castro has marshalled statistics and has concluded that protein (animal protein) deficiency leads to increased fertility while the abundance of protein has the opposite effect. For proper understanding of his conclusions, we are tempted to give a long quotation from his illuminating book :

" Biologically, fertility depends on the function of organs whose action is regulated, in large part, by harmones, which are the secretions of certain ductless glands. Fecundation in women is closely related to the functioning of the overies, to the production of their harmones, particularly the œstrogens, and to the quantity of these substances present in the blood and internal organs.

" It is known that there is a direct connection between the functioning of the liver and the overies, the role of the liver being to inactivate the excess œstrogens which the overies throw into the blood-stream. Fatty degeneration of the liver and the tendency to cirrhosis are, as we have previously seen, some of the characteristic result of protein deficiency, and are very common in the Far East and in certain tropical areas of other continents. When degeneration of the liver occurs it begins to operate less efficiently, and is less effective at its job of inactivating excess œstrogens. The result is a marked increase in the woman's reproductive capacity.

" The total reproductive capacity of an organism—its fertility—is the result of a series of physiological processes. In vivi parous animals such as man, it depends on th production of the ovum by the overy, on it fertilization and its development in utero These processes, ovulation, fertilization an foetal development, are highly dependent o the functioning of the œstrogenic hormones Sexual appetite, the libido itself, which Ray mond Pearl includes among the factors deter mining the level of fertility, depends on th percentage of this hormone within the body.

" It is no longer necessary, then to imagin that by some obscure and mysterious proces Mother Nature speeds up reproduction whe the species seems threatened with extinction The mechanism of animal metabolism whic maintains this functional equilibrium is com plex but not at all mysterious : protein defi ciency leads to deficiency in the functions o the liver ; this results in a reduction of loss o the liver's ability to inactivate œstrogens, th woman's fertility."

In support of his conclusion he has cite the following table to make clear the signifi cant correlation between fertility and protei consumption :

Countries	Birth Rate	Daily Consump tion of Animal Proteins, in Grams.
Formosa	45·6	4·7
Malaya States	39·7	7·9
India	33·0	8·7
Japan	27·0	9·7
Jugoslavia	25·9	11·2
Greece	23·5	15·2
Italy	23·4	15·2
Bulgaria	22·2	16·8
Germany	20·0	37·3
Ireland	19·1	46·7
Denmark	18·3	59.1
Australia	18·0	59·9
United States	17·9	61·4
Swedon	15·0	62·6

It will be evident from what is given above that in the opinion of the author the higher fertility rate amongst the tropical countries is the consequence of low protein (animal) diet of the community, while the cause of low fertility rate lies in the alimentation and absorption of larger amount of proteins by the people of the western countries.

But this emphasis on dietetic cause of low fertility is not shared by others. For example, the Royal Commission on Population appointed by the British Parliament takes a different view of the situation and says that "there are no biological or physiological reasons why married couples (in Britain) cannot have large families if they wish. In other words, the present small family is immediately attributable to they widespred use of deliberate methods of family limitations. It is evident from these facts that an increase in the average family size—an increase which the Commission thinks desirable on many grounds —can be brought about only by encouraging women to want larger families and by removing deterrants to child bearing and child rearing."

It seems, therefore, clear that the cause of diminished fertility at least in the case of England where the urban pattern was introduced more earlier than in other European countries does not entirely lie in the absorption of a larger intake of proteins.

Whether our principle carbohydrate (rice) diet or deficiencies of animal proteins in our diet is the cause of higher rate of fertility, we will leave it to the research scholars to determine, but it seems a reasonable proposition that chronic hunger and lower standards of living create definite psychological reactions which ultimately drive these men more and more towards the satisfaction of the other primitive instinct, and that is sex.

The following paragraph culled from the book referred to above explains this psychological phenomenon:

"The psychological effect of chronic hunger is to make sex important enough to compensate emotionally for the shrunken nutritional appetite. Under normal conditions, it is universally agreed, the instincts toward reproduction and nutrition compete with each other, and when one retreas, the other advances. When chronic hunger, then, particularly hunger for proteins and certain vitamins, produces chronic lack of appetite and loss of interest in food, the sexual instinct becomes dominant. The chronic starveling whose appetite for food is dulled and easily satisfied, turns his attention away from his weakened nutritional instincts. The biologically important and psychologically satisfactory activity which presents itself is sexual. Thus one primary need is emphasized to compensate for the diminution of other.

"The exaggerated sensuality of some societies or social classes who live in a state of chronic undernourishment is explained by this mechanism of compensation. Their high fertility index, however, is also due to an important physiological aspect of hunger."

(*Continued on page 6.*)

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to:—

THE MANAGING DIRECTOR.

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

The Rationalist.

Monday 16-6-1952

THE PEACOCK

Mrs. Vijayalakshmi Pandit, or Srimati Vijayalakshmi, as she chooses to call herself, Pandit Nehru's sister, is never a zenana woman. She must be up and doing, something are other, to attract the public eye, and put her name in the papers. Ever since independence she has jumped about a lot, with the restlessness of a mosquito. Russia, London Paris, Washington, Geneva, she must have a taste of everything.

After her recent return one thought that she might settle down to a quiet and steady life; but no. she longed for a taste of Peking. And an obliging brother provided a "Cultural Mission," headed by the ambitious but not very picturesque sister.

We do not know what culture she took to China. She has not at any rate brought back much of Chinese Culture.

Addressing the worthies who adorn the Parliament at Delhi she has not a word to say about the Chinese Culture, ancient or recent.

The ancient culture had disappeared, as also the ancient industries, and there was plenty of poverty, conscription, enslavement, bombast, and make-believe.

Having eaten their salt, she naturally seeks to flatter the Communist bosses in her usual fulsome way. So does her companion Achary Narendradev. If things in Communist Chin are so good, why not she advise her brother t retire and leave things to Gopalan and Dange and whoever, has imbibed the Russian tech nique ?

Another member of the Cultural Mission Dr. Amarnath Jha, seems to have had a defi nitely unhappy time. "China today is no the same as before in any sense of the term, he declares. China is only a second-rate imi tation of Russia, iron-curtain included.

Revolutions, whether there or anywhere, d not pave the way from pedestal to pedestal They race downhill from abyss to abyss !

"Life has not come to a standstill." Chinese boss is said to have observed. No Life does not come to a stand-still, even afte the Deluge ! Man is a worm, and recreates after catastrophe.

Editor

MARRIAGES

Chi. M. O. PARTHASARATHY, nephew of Dr M. O. Parthasarathy Iyengar, M.A., Ph.D. Madras, with Sow. LALITHA, daughter of Sr M. O. S. Iyengar, Deputy Chief Engineer Southern Railways, on 12-6-1952, at Triplicane, Madras.

Chi. M. SRIRANGACHARYA, B SC., son of Sr T. T. Sharma, Bangalore, with Sow. VIDEHI B.A., on 16-6-52, at Chamarajpet, Bangalore

Chi. N. SRINIVASIYENGAR, son of Sri Pandi R. Naraniyengar. Hulikal, with Sow. RANGA MANI, daughter of Sri K. Sampath Iyengar Land-lord, on 12-6 52 at Hulikal, Hassan Dt

PRESIDENT SALAZAR OF PORTUGAL

Sixty-three-year-old Dr. Antonio de Oliveira Salazar—Portugal's strong man for the past quarter of a century—has a unique position among the statesmen of the West. None has been invested with greater power for a longer period of time, and few can claim to have done more for their countries. Yet few statesmen are as little known to the man in the street.

Napoleon once said that Lisbon, Portugal's capital and one of the world's most beautiful harbours, was the key to Meditarranean Europe. This is still true. Portugal, on the Atlantic side of the Spanish peninsula, lies astride the main air lanes of Europe, Africa, North and South America. And its importance is tremendously increased by the Portuguese-owned Azores, islands midway between American air bases in Labrador and the European continent. These islands, which Dr. Salazar made available to the Allies in 1944, contributed greatly to the success of the Berlin airlift in the summer of 1948, when hundreds of DC4's were rushed through the Azores to Frankfort.

Portugal is a small country, but she has the fourth largest colonial empire, founded by her bold and skilful navigators in the 15th and 16th centuries. Her two large African colonies, Angola and Mozambique, are rich in strategic materials—rubber, industrial diamonds, manganese, copper, iron and even uranium.

After her days of glory and prosperity Portugal went through a long period of decline marked by political disorder, an empty treasury, corruption, riots and political assassinations. In 1908 revolutionaries murdered King Carlos and the Crown Prince: two years later a republic was proclaimed. But things went from bad to worse. In 16 years Portugal had 43 cabinets, 20 riots, and eight Presidents of whom three resigned, one was deposed, and one assassinated!

Then, in 1926, a military coup in Lisbon put an end to the parliamentary regime. A few days afterwards a car full of officers arrived at Santa Comba, a peaceful village nestling among pines and olive trees. There Salazar, then a 37-year-old professor of economics at the University of Coimbra, was spending his summer holiday with his mother in his native village.

"We need a Minister of Finance with intelligence, honesty and courage," the officers said to Salazar. "We believe you are the man." But he shook his head. "My mother is very sick. I cannot leave her." When the officers insisted, he consulted his mother. "Accept, my son," she said. "since they need you."

Salazar went to Lisbon, determined to run the government finances the way his mother ran her peasant household, never spending more than was earned. It took him only five days to realize that he would not be allowed to put this old conception to work. So he returned to Coimbra. Completely without personal ambition, he was happy to remain among his students at one of Europe's oldest universities.

Two years later the military again knocked at his door. They had established political order, but were still unable to solve the country's financial problems. Salazar agreed to act as a Minister of Finance on condition that he alone would hold the strings to the government purse. No expenditure—even by the all-powerful army—was to be made without his approval. His conditions were accepted and in April 1928 he went to Lisbon. He has been there ever since.

(To be continued.)

(*Continued from page 3.*)

Opposite conditions i.e., where the society has created conditions for good nutrition and for higher standards of living naturally evoke a psychological response which leads that community to sublimate sex by driving one's energies in the persuit of intellectual attainment and cultural developments.

It is no denying that the best deterrent against excssive birth rate is good food, higher standard of living, education enabling men and women to follow intellectual pursuits. But the question is how to feed and at the same time create higher standards of living for the people when the number is daily increasing. We know there are people who seriously think that our planet has still immense possibilities and that it is possible to feed even double the population on this planet.

That is an optimistic note, but this optimism is based on a big 'IF'. The realisation of the ideal visualised by these serious thinkers is conditional upon the international collaboration of the different national States for the unique task of bringing all possible arable land on the earth under the plough. Unfortunately this optimistic assumption is not shared by other equally competent and serious thinkers like Aldous Huxley and others. But leaving aside this problematic question and even sharing in the pious wish that all governments should be willing to co-operate in a world food plan, we cannot overlook the stark reality of famine, poverty and over-population in our country, and we, therefore, feel that the other way invented by scientific ingenuity should be availed of."

THINKING AND POSTURE

When next you find yourself deep i thought, just notice whether you are standin up, walking about or lying down. It's im portant, because according to Dr. Hugo Beige Professor of Psychology at Long Island Un versity, U S., we think better when we ai lying down. How does he know? Well, h fired a series of questions at men and wome while they were reclining, sitting and standin about.

He asked them the same questions in eac position and after each test hypnotized ther to make them forget their previous answer. He found that while a person is standing u his mind does not analyse or scrutinize situa tions carefully, and the surrounding possi bilities of the subject being thought about ai not fully examined.

All the people questioned expressed the answers more vigorously when standing o walking about. The professor found tha when we are standing our energies are stimu lated towards action; our emotions expres themselves more forcefully. But at the sam time the field of the emotions is narrowe when we stand, "and the influx of new sugges tions partly blocked."

When a man is reclining, the position of hi body tends to remove his mind from con siderations of reality, and consequently allow greater complacency. It "favours expansio of suggestions and associations, but inhibit the tendency towards action."

Bound Volumes of the *Rationalist* of th last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—(

CORONATION PRESS,

100 Feet Road. MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

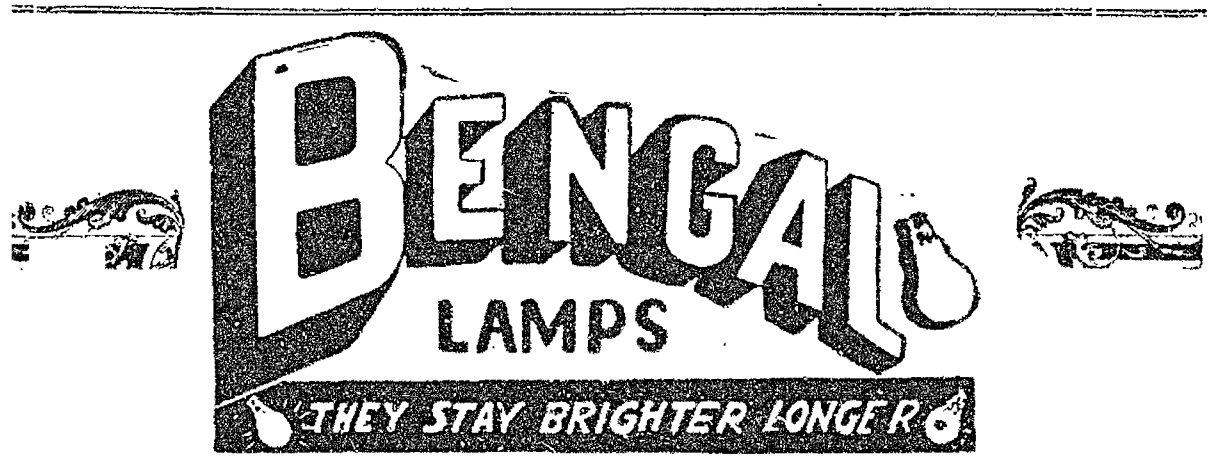
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XII No. 40] Monday 23—6—1952 [Price 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRK., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1933-52, (EDITOR) YAJURVEDA II VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

WHERE IS HE?

Without—torrents of monsoon rain and lightning. Within—red flames and pungent smoke of a wood fire.

The boy, Shivaprasad, was listening casually to a group of men who chatted together, but when one of them began telling of a pilgrimage over innumerable miles and across the great snow-fields to Mount Kailas, the holy abode of Shiva and Uma, he listened eagerly, asked a hundred questions, and in the end set his heart on an immediate journey to Kailas.

A few months later the boy was already returning from the *tirtha* (holy place). Trudging along the hot, dusty road, he noticed neither the bright fruit of near-by trees nor the sparkle of wayside streams. Slow-moving pilgrims passed, but he did not see them. If his face was sad, what shall we say of his young heart? Oh, the unutterable pain! He had indeed been to Kailas, but in that holy mountain had not found the Lord. So he was thinking: "Is there really a God? And religion—is it to be trusted?" Soon he said to himself: "Perhaps I have been deceived—perhaps life in the world isn't so bad after all."

At this moment Shivaprasad came upon an old monk and, out of habit, saluted him. "What does this mean, child?" asked the old man. "Such a sad face! Yet you are evidently returning from God's own dwelling."

"How can one say so?" cried the boy. "Is there a God? And if so, where is he? Holy books, sadhus, sacred rites, pilgrimages—I have taken help of all—but still cannot find Him."

"Is it so, my son?" said the monk quietly. "Do not be discouraged—I know that God is within. Until you discover Him there you will never find Him outside. Come, let us travel together and I shall tell you a story." Thus, as they journeyed onward, the old monk related the following: "In ancient days an aged baniya (grocer) named Ram Sharan lived in a small village by the Ganges. Every day he bathed in the sacred river, and afterwards chanted the Ramayana of Tulasidas. While he did this his green parrot, Mitoo, would always sit near with tilted head, listening attentively.

"Because Ram Sharan was exceedingly proud of Mitoo, he bought a fine red ring to go round his neck and even talked with him frequently. Then he taught Mitoo to utter the name of Rama (the Lord), and the bird became very skilful in the practice.

"One day when Ram Sharan was preparing to visit a neighbouring saint, Mitoo said 'Since you are going to the holy man pray ask him why I am not released from bondage. Though the scriptures say that whoever chants the name of Rama will be free, and though I am still bound and making no progress.'

"When Ram Sharan had completed the journey and returned, he was greeted by Mitoo who patiently waited until the baniya had eaten his dinner before questioning him.

"'Master, what answer have you brought me?' he finally asked. Poor Ram Sharan! There was nothing to do but tell the truth though he had put the question, the holy man had only sat quietly, without replying.

"The next morning the baniya found the parrot lying on the bottom of its cage, dead. With a sad heart he carried it to a green hollow beneath a tree, where he stroked its bright plumage for the last time, said a beautiful prayer, and then covered it with fresh clusters of leaves.

"No sooner had he done so, however, than Mitoo came to life and flew to a high bough.

"'Ah, Mitt, Mittt!' cried Ram Sharan who was both pleased and disappointed. 'Why did you deceive me? Or how, being dead could you return to life?'

"'My beloved master, is it possible you do not know that the holy one really sent a wonderful answer?' said Mitoo. 'You told me that in reply to my question he only sat silent. This indicated to me that freedom cannot be gained by merely repeating the holy name, that it is also necessary to control the sense organs and to absorb them in the *prana* (vital force). I understand further that I must dissolve the *prana* into the mind, and then with the mind thus concentrated, repeat the name of Rama; that only in this way can Rama's blessed name help in gaining freedom.

"'You see, I had heard you recite this teaching from the holy books many times, but did not know I should practise it while repeating the Lord's name. When you told me that the holy one remained silent in answer to my question, I understood what he meant, and I began to practise it at once; but you thought me dead, opened my cage, and so set me free!'"

When the old monk had finished the story, he spoke no further. All his attention was upon the now shining face of Shivaprasad, who soon said farewell at a cross-road and continued homeward.

Many years later a much-loved sadhu in a monastery of Banaras attained to the Luminous Presence, the Everlasting Peace. By that time even the memory of the old monk had disappeared from the earth, so there was no one to recognise in the sadhu the boy who had almost given up the Great Quest on the road from Mount Kailas, but who had learned —yes, even from a green parrot—the way to liberation! X.

TOO MUCH WORD POWER

When my "help" announced that she and her boy friend, Fredie, whom she had for eight hopeless years, were married the previous Saturday, I exclaimed, "How did you do it?"

"You know that Reader's Digest you give me?" she replied. "Well, it said it paid to increase your word power—and it sho' 'nough do. I tried them new-flangled words on Freddie and he just studied me and then said, 'Woman, you and me better comport ourselves to the judge right now. before you get too high and mighty to get married at all.' And so," she finished triumphantly, "we just up and done it."

Watch For Rs. 3/- only

You can procure a watch for Rs. 3/- only. Beauty and Durability guaranteed for 10 years. Postage extra.

SWISS WATCH TRADING CO. (N.M.)
JULLUNDUR CITY. (E.P.)

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)
JULLUNDUR CITY. (E.P.)

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 23-6-1952

PIOUS PLATITUDES

In a letter to the Governor of Assam, Pandit Nehru, the Prime Minister, seems to have observed,

"The governance of any country in the world to-day is no easy matter and the governance of a great and varied country like India is perhaps as hard a task as any in the world to-day.

Any person who is associated with this governance must approach this great task with humility as well as with a measure of faith. Whether we are small men or big, we are engaged in great undertakings affecting the life and future of vast numbers of human beings. No man can say with certainty that success will come to him, but every man can determine to do his utmost to achieve success.

The governance of a country does not merely consist in issuing orders from some high office but rather in reaching the minds and hearts of the masses of the people to bring about satisfactory human relations. Ultimately, almost every problem can be resolved into one of human relations.

We have to deal with human beings and humanity and we can only deal with them if we always keep in view the human aspect of every problem. We are apt to forget this, living in our ivory towers of Government offices and dealing impersonally with files and papers. But behind those files and papers and the problems discussed in them, lie human beings."

The communication is in the usual nebulous style of Pandit Nehru. It is just wishful, and has nothing mandatory. We think there is a book of his, "Letters to his daughter," written when he was in prison. We may now look forward to another publication "Letters to Governors and Premiers" in his role as Prime Minister. His admirers might hold it up as another example of his greatness.

But mere expression of fine sentiments leads nowhere. It is worthless, unless one has the energy to put them into practice himself, and the grit to see that one's followers put them into practice.

Human suffering in India during the last 4 years has been so grinding and all pervasive as never before for many generations. Every step that his men have taken has only tended to accentuate and not alleviate it. Highest officers of State and administrators, beguiling the public with pious hypocrisy, have been fattening at the cost of the public. One has but to lift the veil of hypocrisy slightly, to see underneath moral leprosy and mental imbecility. And Pandit Nehru, as Prime Minister has been unable to do anything in the matter. That being so, what satisfaction can the public derive from his ineffective opinions and unpractised sentiments!

Editor

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to:—

THE MANAGING DIRECTOR.

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

PRESIDENT SALAZAR OF PORTUGAL

(*Continued from last issue.*)

Dr. Salazar performed a kind of financial miracle. He balanced the budget, consolidated the national debt and made the Portuguese escudo a hard currency: even today it is in the same privileged group as the U. S. dollar and the Swiss franc. *The Times* called him "one of the greatest finance ministers in modern times!"

But he did not rest on these laurels. He was convinced that his country could not be saved without sweeping political and social reforms. The tragic experience of the short-lived Portuguese Republic persuaded him that the "correct and phlegmatic" British parliamentary system was not fit for the "passionately unruly" temperament of his countrymen, 70 per cent of whom were illiterate. As an ardent Catholic, he had long cherished the idea of "Christian social justice" expressed in two famous Papal encyclicals.

He became Prime Minister in 1932, and drafted a constitution which combined the principle of an authoritarian state with Christian social justice. Approved in a plebiscite, it became the foundation of Salazar's regime.

All political parties are abolished. Executive and legislative power is vested in the President—elected every seven years—who delegates it to the Prime Minister. Salazar believes that even an authoritarian government "should not have the power to suppress all public criticism." And so there are two public forums: a National Assembly, elected every four years, to discuss government bills and pass on the annual budget; and a Corporative Chamber, representing employers, workers and the professions, to discuss social and economic problems. Salazar abhors the growing predominance of the State in modern economy. His Labour Charter emphasizes that "private ownership is the most fruitful instrument" of economic progress.

Under Salazar's constitution one may be jailed for conspiring to overthrow the regime, but a conspirator does not incur the death penalty or life imprisonment, both forbidden by the consitution. The press is censored, but a few publications not supporting Salazar are tolerated. In economic affairs Salazar's government interferes little.

Naturally, there is opposition to Salazar in Portugal. Many liberal intellectuals resent his regime's paternalism. They would like a press free to criticize the government. They believe the Portuguese have matured sufficiently to have democracy. Primarily, they are opposed to dictatorship, even when it is "good"—for they fear it will be followed almost certainly by one that is bad.

The material progress made during the past quarter of a century is striking, however. More than 10,400 miles of excellent new highways have replaced the old rutted roads. In the capital and its fashionable suburbs on the Costa do Sol—Portugal's Riviera—whole new residential developments have been built along well-planned streets and around new public parks. A government housing project has made it possible for workers in the cities to purchase some 20,000 inexpensive houses on a 20-year instalment plan.

Poor in natural resources, Portugal is predominently agricultural. Her chief exports are wine, sardines and cork. Government inprovement of land through irrigation and technical assistance has increased production. The construction of great hydro-electric plants has led to the establishment of new industries and the expansion of existing ones.

(*To be continued.*)

A TALK ABOUT "HYGIENE"

Since World War II there has been a considerable increase in divorces in a number of countries and not the least in the United States. It is also noted, especially in America, that these divorces are asked for many divergent reasons. For example there was one woman who objected to being used as a "guinea pig" by her husband, a circus artist, in his knife-throwing act. But better is the story of the married couple in Tampa (Florida) where the husband asked for the divorce because his wife had used his toothbrush to clean her shoes! The next time the husband used that toothbrush he contracted a serious infection resulting in the loss of four of his teeth.

It is incomprehensible that an American woman in the 20th century could show such a lack of understanding regarding hygiene. Negligence of hygienic precepts is a great peril to everybody's health. Now this was certainly a unique case and the majority of American women will never clean their shoes with tooth brushes, but nevertheless it does happen all too frequently that people negleet hygiene and are careless of their health.

In many tropical and subtropical regions of the earth health is often treated in a very nonchalant fashion. Malaria is the great, ever threatening danger, causing millions of victims over the whole world, yet it is relatively simple to fight this disease, namely by taking daily doses of 400 milligrams of quinine, which is an excellent preventive remedy in cases of fever. When this measure is really regularly practised, it is almost certain that one will remain free from malaria. For those suffering from an attack of malaria, quinine is also an excellent remedy, but in that case other doses, of from 1 to 1·3 gram quinine, should be taken every day for a period of 5 or 7 days in succession.

These prescriptions are warranted scientifically; experts of the Malaria Committee of the former League of Nations made an extensive investigation and in their report which was published in 1938, the quinine treatment described just now was recommended. Everybody does realize the great importance of good health and will therefore strictly observe these directions, as neglect of them will endanger their well-being.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

PLATO & MOUNTAINEER

A Summer Resident in the mountains was so impressed with the philosophy of an uneducated mountaineer working on his place that for Christmas he sent him a book of Plato. He never heard anything, and the next summer he asked the mountaineer if he had received the book.

"Reckon I did," was the reply.

"Did you read it?"

"I read a few pages," the mountaineer replied, "but then come to find that feller agreed with me so perfect-like it weren't no need fer to read no further."

USE OF WORDS

A world of difference. There is a great difference between the right word and one that is similar but all wrong. For instance, you can call a woman a kitten, but not a cat; a mouse, but not a rat; a chicken, but not a hen; a duck, but not a goose; a vision, but not a sight.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise"

"A correct and clear analysis of case-law extending over decades"

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;
cheap and valuable guide to young lawyers.
trusty Assistant to busy lawyers.

Price Rs. 20— 0.

CORONATION PRESS,
100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4559

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 41] Monday 30—6—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, G't. Brn., Hon. Member and Medalist, Institut Historique et Heraldique de France. Fellow, Mysore University 1938-48. Editor: Yajurveda II vols. & Rigveda Pada; Editor "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man in the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

PRESIDENT SALAZAR OF PORTUGAL

(Continued.)

Under Salazar's guidance Portugal became a member of the North Atlantic Treaty Organization, and has cordially accepted the U. S. move to bring Spain into the defence of Western Europe. Geography makes it impossible for Portugal to organize her own defence without close military co-operation with Spain.

During all the years that Portugal's political regime has been dominated by Salazar's powerful personality, he has remained a recluse who sees few visitors, attends no international conferences, and makes only one or two public appearances a year. Because of this legendary seclusion, I had been warned that Salazar would probably refuse to see me. (I learned, for example, that he had never received some foreign envoys who had been in Lisbon three years.) But I persisted, and one evening about two weeks after my first request for an audience the hotel porter handed me a telephone message saying that the Prime Minister would receive me the next morning in the fort of St. Jodo d'Estoril.

Originally one of a chain of small coastal forts guarding the approaches to Lisbon from North African pirates, this fort is now Dr. Salazar's summer home. Several plain-clothes men appeared as my car stopped. The front door opened and a middle-aged man with greyish hair was standing in the hall. He shook my hand and invited me upstairs. I had been told that I would be met by Dr. Solare Allegri, Salazar's private secretary. Going up the narrow staircase, I asked my companion whether he was Dr. Allegeri. He gently shook his head. "No, no, he is my secretary." Thus my meeting with Portugal's austere and aloof prime minister!

The Salazar who talked with me in his white-washed study showed no sign of arrogance in his half-closed eyes or on his handsome but sober face which seems almost carved from old Brazilian wood. We spoke in French. He answered all my questions frankly and countered with keen questions of his own. I could not help thinking of what a Swiss historian, Gonzague do Reynold, wrote about him in 1936: "One would confess one's sins to Salazar; one would entrust one's whole fortune to him without asking for a receipt: but one would hate to have him for an examiner!"

Salazar writes the speeches he delivers on special occasions. They sound more like literary, philosophical essays than political speeches. He never makes promises: he analyses the situation, reports on what has been achieved, and tells the nation what effort is necessary to make further progress.

But his remarks can be sharp. One day he visited a government-owned plant which he had heard was being poorly managed. The manager did his best to camouflage the weak spots, and Salazar asked no embarrassing questions. But in the visitors' book he wrote: "I saw everything."

Asked to allocate funds for a company of Portuguese singers who wanted to visit Brazil, Salazar refused: "How can I give money to those who sing when I don't have enough for those who cry?"

The only gifts Salazar accepts are flowers or his favourite food (and Portugal's cheapest staple), sardines. With his simple tastes, Salazar needs little money for personal expenses. His salary as Minister of Finance in 1928 was 4,000 escudos (about £46) a month. Now he draws 15,000 escudos (about £178), which he says, in view of his free lodging and free car, is more than ample to cover all the expenses of his small household.

Here is a man who has steadfastly rejected diplomatic relations with the Soviets, but never adhered to the anti-Comintern pact of

the totalitarian powers. Here is a man who maintained Portugal's neutrality in World War II, but who early in 1944 gave the Allies the use of bases in the Azores, and in 1949 threw in Portugal's lot with the West by signing the North Atlantic Pact. Here is a man who believes that "the living cell of modern society" should be not the individual, who is too weak to defend himself, but the family—and who has no family of his own, for he has never married. In his youth he described himself as a "poor man, son of poor people." After being in power for 24 years, he is still a poor man!

A French writer once described Salazar as a "mystic devoted to God andfi gures." One of the most religious statesmen of our time, he begins his day with prayer and meditation. He believes passionately in the need of defending Christian civilization against Communism.

Last year Salazar's friends suggested that he become a candidate for the Presidency. Salazar refused. As President, he explained, he would have to give up his way of life—devote much time to official functions, live in a palace, have many servants, receive many visitors. His friends insisted that he needed the Presidency to lend supreme glory to his mission of renovating Portugal. "Should I die as President," Salazar replied, "they will bury me in state at our national shrine of the Jeronimos Monastery. I wish to be buried near my parents in my native village."

At the pinnacle of his power, Salazar remains a lonely and humble figure! 'X.'

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

SRI CHIKADEVARAJA BINNAPAM

In obedience to the orders of His Highness the Maharaja of Mysore, the Second Annual Celebration of the Chikadevaraja Binnapa Saptaham will be celebrated in the Melkote Temple from the 6th July to the 12th July both days inclusive. The celebrated and learned Bhagavathar of Madras, Nyaya Vedanta Vidwan Sri U. Ve. Karpamkad Venkatacharya Swami will deliver the discourses on the Binnapam all the seven days from 4 p m. to 6 p.m. except on the last day —Mangalam day and the birthday of the Maharaja—whereon it will be from 2 p.m. to 4 p m. Invitation is extended to all Bhagavad-Bhaktas, both ladies and gentlemen.

In the middle of Saptaham the Krishnaraja Tirunal commences. Mahabhishakam and Kalyanotsavam are on the 9th July and the Krishnaraja Mudi is on the 13th. The Bhagavad-Darsanam is unique; the discourses on the Vedanta Philosophy of Sri Ramanuja are unique; and the occasion is also unique. Godly men and women should not miss this opportunity for a pilgrimage.

MARRIAGE

Chi. M. N. JAYARAM, son of Sri M. J. Sampathkumarachar, B.A., C.E., with Sow. INDIRA, daughter of Sri B. Doreswamy Iyengar, B.Sc., Bhadravathy, on 2-7-1952 at Mandayam Students' Home, Mysore.

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 30-6-1952

VOX POPULI

A Correspondent writes,

"Dear Sir,

Once or twice I contributed some articles to one or two dailies having obtained certificate of posting. Those editors for reasons best known to themselves, did not publish them. Much less returned them to me though I had sent postal stamps sufficient for the purpose. In the hope that you will not follow suit, I have herewith sent the enclosure for publication. It is not improbable that you may disagree with the sentiments expressed therein. But nevertheless your duty as a journalist requires you to publish it making at the end your own comment.

If I find that this contribution of mine is published I shall send specific instances in support of my contribution :

A RETROSPECT

It is nearly four years since you gained the so called Independence and threw off the so called yoke of England. Let us now review what benefits which had been denied during the British regime have been conferred on the masses.

Having had the good fortune of closely associating myself with the administration of the state since the time of Sir K. Seshadri Iyer when reigned in the State, peace, plenty, prosperity and brotherly feeling among all classes of people, I have now the misfortune to live to this day to bemoan the administration being carried on communal hatred and jealousy towards the intelligent, hard working conscintious and diligent classes (Brahmin of people.

This ineradicable feeling of hatred has corrupted the politicians, demoralized the administrators, polluted courts of law and given room for jobbery and corruption and poisoned our literature.

Persons of wisdom and deliberation, of vigilance and circumspection and aged men endowed with practical wisdom and knowledge of men and things are severely let alone, and tenth rate men, and men of immature minds and men who seem to walk with their heads and think with feet are substituted in their places.

This result was envisaged by an eminent English-man of world fame to whose talents and outstanding merits you had yourself paid tribute. Before the agitation "Quit India" received fulfilment he made the following weighty and prophetic statement.

"I would keep the unpractised unrepresentative and self-chosen groups of Indian politicians at arm's length. We have a supreme duty to discharge to the Indian people. We have no right whatever to hand them over to a comparatively small and utterly unrepresentative political faction, to be the prey of misgovernment, of deterioration of every branch of public service, of a religious bigotry of a kind not dreamt of for generations in the west, and finally of the civil war. The question at stake is not therefore the gratification of the political aspirations towards self-government of a small number of intellectuals but of deformed mind who are hunters after power, authority, patronage and wealth if possible. It is on the contrary the practical task of providing food for those who are in need, of maintaining the peace and safety of person, property and reputation of the masses upon a much higher standard than otherwise would be possible. The apparatus of Govern-

ment is incomparably more important to the masses than the political change. Such a vast helpless mass requires higher efficiency of Government service and a stricter and more vigorous administration."

Has not our experience of these 4 years tended to the confirmation of the truth of the above observation ?

If further proof be required to show that the present administration by the Congressmen has destroyed for good all that was good, beneficial, holy, and pure in the previous administration by one head under the inspiration of the then saintly Maharaja of revered memory, you have to look to the weighty statement made by the First Indian Governor General of India to the following effect.

"The State has now been handed over to democratic machinery. Successive able administrators under His Highness' predecessors have built the State to an enviable degree of progress and glory. It is not easy to maintain the State and keep it up to the level it had reached by the talent, industry, devotion and patriotism of the previous administrators.

K. Nanjunda Sharma.
1103/1 Chamundi Extension, Mysore."

Since the "Rationalist" purports to be an organ of independent and unbiassed public opinion, we have no wish to suppress our correspondent's contribution.

One of the recent visitors to China observes that no criticism of Government men is permitted, and that there is no law apart from Mr. Mao Tse's orders. We in India have not reached that stage yet. Therefore Mr. Sharma can have his say, for the time being, as a vocal citizen. We would ask him to realise however that "the good old days" are gone once for all, and that if things are rotten today, we must be thankful that they are not rottener! *Editor.*

A BIOGRAPHY

We acknowledge a cleverly written book, biography of Sirdar H. L Devaraja Urs of Mysore with special stress on the religious aspects of his life. Sirdar H. L. Devaraja Urs is a prominent member of the Ursu community, and a prominent citizen of Mysore. The uniqueness, and the daring, of the biography, consists in the fact that at a time when irreligion stalks the land, the religious quest of truth and God by Sirdar Devaraja Urs are set out in it graphically, vividly, eloquently.

Sirdar Devaraja Urs has many surprising sides to his character, and the author Mr. Ranganathachar, has done full justice to them.

In a candid Foreword Mr. G. R. Josyer observes,

ಈಗ ೧೦-೧೫ ವರ್ಷಗಳಿಂದ ಕನ್ನಡ ಗ್ರಂಥಪ್ರಪಂಚವು ಸ್ವೇತಭೂಮಿಯಂತೆ ನಾಯಿಗಳ ಬೊಗಳುವಿಕೆ, ನರಿಗಳಕೂಗು, ಗೂಬೆಗಳ ಭೀಕರಧ್ವನಿ ಇವುಗಳಿಂದ ತುಂಬಿದೆ. ಅಪರಬ್ಬ, ರಸಾಭಾಸ, ಬುಡುಬುಡುಕೆಯವರಂತೆ ಅರ್ಥರಹಿತವಾದ ಪದಸರಣಿ, ಇವುಗಳಿಂದ ತುಂಬಿರುವ "ಕಾವ್ಯ"ಗಳ ಗ್ರಂಥಕರ್ತರು, ಮಹಾ ಕವಿಗಳೆಂದು ಉದ್ಘೋಷಿಸಿಕೊಂಡು ಪರಸ್ಪರ ಬೆನ್ನುತಟ್ಟಿಕೊಳ್ಳುತ್ತಿದಾರೆ. ಇವರ "ಕಾವ್ಯವಾಚನ"ಗಳಿಗೂ "ಕವಿಸಮ್ಮೇಳನ"ಗಳಿಗೂ ಕೊನೆಮೊದಲೇ ಇಲ್ಲದೆ ಇವರ ಅಟಾಟೋಪದಿಂದ ಜನರು ದಿಗ್ಭ್ರಾಂತರಾಗುತ್ತಿದಾರೆ. ಆದರೆ ಈ ಗ್ರಂಥವು ಆ ದುಷ್ಕಾವ್ಯಗಳಂತಿಲ್ಲದೆ ಸರ್ವಜನಾಸ್ವಾದ್ಯವಾಗುವಂತೆ ಸುಲಭಶೈಲಿಯಲ್ಲಿ ಲಲಿತವಾದ ರೀತಿಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ."

We heartily concur with those remarks.

Ed.

ಗುರುಗೋವೇಲಿಂಗ ದೇವರಾಜೇ ಅರಸಿನವರ ಜೀವನ ಚರಿತ್ರೆ.
N. ರಂಗನಾಥಾಚಾರ್ಯರಿಂದ. ಬೆಲೆ ರೂ. ೨-೦-೦.

Watch For Rs. 3/- only

You can procure a watch for Rs. 3/- only. Beauty and Durability guaranteed for 10 years. Postage extra.

SWISS WATCH TRADING CO. (N.M.)
JULLUNDUR CITY. (E.P.)

SRIVAISHNAVISM IN VARTHAMALAI

(Sri R. Tirunaraniengar, B A ,)

(*Continued.*)

2. **विहारनियमम्** (restriction regarding the place for answering calls of nature): Calls of nature should not be answered in the temples of God or in flower-gardens pertaining to God or in places where his Acharya takes a walk and in such other clean and holy places. Places other than these should be resorted to for the purpose.

3. **अन्ननियमम्** (restriction in the matter of procuring money). Do not earn (money) from *prakritas* (samsarins) lowering and demeaning yourself; Do not earn by compulsion from those who command facilities to render as in duty bound financial help fit for being used for the rendering of consecrated services such as *amudupadi* (food offering), sattupadi (sandal paste), Srikaryam (sweeping), etc., Money from the following sources may be accepted—from agriculture in one's own land by bodily labour, from the friendship of helpers and from alms collected by begging.

4. **भोजननियमं** (restriction in the use of the earned money for food purposes). The money so earned [as said in (3)] must be spent in rendering consecrated services to God and Godly-men (in the form of *amudupadi*). While honouring or respecting the remnants of food *(prasadam)* of God and Godly-men, it must be taken as the accepting of food as *prasadam* and must be for the mere appeasement of hunger and for the sustenance of the body and as purushartha (as one of the soul-sought ends).

5. **स्माननियमम्** (limitations regarding the use of taking baths). A bath is not for the washing away of sins; it is not for any other use than for services to God and Godly-men); it is not for the cleansing of some wound; it is not for displaying one's authoritative position; nor is it merely for the cleaning of the body It is for the rendering of consecrated services to the Lord and the Lord's men, just as a chaste and virtuous woman takes a bath for her being enjoyed by her husband.

6. **स्वरूपनियमम्** (Limitation in *sahatva*). It is to be *sesha* (subservient, subordinate solely to God-servants (and to God).

7. **उपायनियमम्** (limitation as to the means to be adopted). It is not resorting to other means (but being addicted to *Siddhopaya*—**सिद्धोपाय**—ready-means, the Lord).

8. **उपेयनियमम्** (restriction as to the object of attainment). It is to have no use for anything other than God and what pertains to him.

9. **वासनियमम्** (restriction as to place of residence). It is to take residence in a corner of the house of a *Maha-Bhagavata*, who has no use for anything other than God and what pertains to God.

10. **भोगनियमम्** (limitation in the idea of enjoyment). It is to remain in the realisation that their (Maha-Bhagavathas') services alone constitute all the enjoyments.

11. **आचारनियमम्** (restriction as to the course of conduct). It is to so conduct oneself as not to give cause to any disturbance in the minds of Srivaishnavas and the *Acharya*, as a result of being partial to *artha* (wealth) and *kama* (desire).

12. **संसर्गनियमम्** (limitation to contact). It is to take residence in that country where the quality of *sattva* predominates.

Sri Ramanuja declared that if these restrictions or limitations were strictly followed, the previously mentioned offences will not accrue.

(To be continued)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling ıouse of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Jnion. The dynasty, as is well-known, passed through a series of singular vicissitudes hrough the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan ınd the assumption of administration of the State by the East India Company from 1831 o 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) :onstitutional development. Of this long period the author gives a readable and valuable ıccount in course of which he does adequate justice to the memory of two of Mysore's ible, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of ı bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise"

"A correct and clear analysis of case-law extending over decades"

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,
100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 42] Monday 7—7—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brn., Hon. Member and Medalist, Institut Historique et Heraldique de France. Fellow, Mysore University 1939-49. Editor: Yajurveda II vols. & Rigveda Pada, Editor "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

RANJI AND ASTROLOGY

How Ranjitsinghji once tried unsuccessfully to mislead a celebrated Indian seer and was converted to firm belief in the occult is told in *Prediction*.

Ranji, after his education and early cricketing days in England, had become westernised and sceptical of the claims of astrologers and palmists. When his succession to the Nawanagar throne appeared threatened by a rival claimant he returned to India where friends persuaded him to see the joshi, Pandit Hareshwar, and learn his fate.

Though sceptical he made an appointment under an assumed name, and the sage when he arrived, found four persons being fanned by a servant.

"Is one among us who will one day become a ruler of men?", Hareshwar was challenged to say. He inquired the birth dates of the four, scrutinised their palms, scribbled his calculations, then announced: "None of you will ever sit upon a throne!"

Then he asked to see the servant's hand and, after examining it, declared: "This man will twice be king. He will be ruler in another field—sports most likely."

The "servant" was Ranjitsinghji in disguise!

For a long time thereafter the prediction appeared to fail. Ranji's rival gained in power. In 1904 Jassaji was installed as Jam Saheb. Ranji went to the seer again. Dates, calculations, were re-checked. Then, Hareshwar promised: "If you do not sit on the gadi of Nawanagar on March 11, 1907, I shall not only award 2,000 rupees to charity but relinquish my work!"

On March 10, 1907, after a typhoid epidemic had carried off Jassaji, Ranjitsinghji was installed Jam Saheb!

"From that moment he became a fir believer in the occult. Hareshwar was rewarde liberally, paid a retainer and consulted regu larly. Much of the reconstruction of the capita the reforms and slum clearance, the foundi of schools and a University, were the result o his advice. The hour Ranji was installed h sent for his joshi and instructed him to dra up charts and read what the future held i store. This task occupied Hareshwar fo months; but when it was done he laid befo his patron a book containing the future histo of the State, of the hour of Ranji's death, eve prophecy of which was subsequently fulfilled the writer claims.

Among friends to whom Ranji introduce Hareshwar was Viscount Curzon, then Vicero When Hareshwar looked at Curzon's hand he drew back and begged to be excused fro telling him what he had seen. Curzon insiste and was told: "You will never be completel happy; you will live in pain; your greates ambition will be denied to you."

The writer recalls that Curzon's spina injury caused him intense pain all his lif He was too remote, efficient and pompous ve to be popular. And he failed in his ultimat ambition, for he was passed over when a ne Prime Minister was being chosen for Englan —an office he had coveted all his life!

WANTED AGENTS

For the sale of our new design fountain pen on Rs. 300/- to Rs. 500/- p. m. or Commissio

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.

"IN 20 YEARS WE SWALLOWED FOUR KILOS OF QUININE"

Some statisticians are used to calculate how much time of their life people spend to this and how much to that. It has been discovered for instance that a man of seventy has been washing himself for three years, that he has slept for more than twenty-five years, etc.

Other statisticians are wont to calculate how much food a man assimilates, and then always some great amount results: So and so many thousand kilos of potatoes, so and so many kilos of rice, so and so many fruit, etc.

In this connection it is interesting to mention a letter written by a European woman, who has been living with her husband in Central Africa for twenty years, to her people at home. In this letter she told them, among other things: "These twenty years we have been living here, we swallowed no less than four kilos of quinine

This seems an enormously great amount of this medicine, yet such quantities are reached if 400 milligrams are taken every day of the dangerous season, year by year, as a prophylaxis against malaria raging in the tropical regions of Africa.

For in this climate the anopheles-gnat spreading the most dangerous fevers, can thrive, and therefore one has to protect oneself against those fevers by taking quinine. Not only does this product, prepared from the bark of the cinchona-tree, prevent malaria, but, besides, it is a good remedy in case of an unhoped for attack of malaria; then a dose of from 1 to 3 grammes a day for from 5 to 7 days should be taken. That quinine is so universally valued and made use of in the fight against the malaria is also due to the extremely expert Malaria Commission of the former league of Nations which instituted an extensive research regarding malaria and published a report in 1938, in which i.a. they arrived at the conclusion that quinine is of the utmost importance for curing and preventing malaria. In this report the above mentioned dose is mentioned. By keeping to the prescriptions many thousands of men and women in the earth's subtropical and tropical regions are saved from the so often fatal malaria fevers.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

C. F. T. R. I. ACTIVITIES

Speaking in the Seminar held on 21-6-52 Dr. Y. K. Raghunatha Rao of the Central Food Technological Research Institute, Mysore, described the general principles involved, equipment and solvents employed, and the trends and economics of the Solvent Extraction Industry. The practice followed in foreign countries, he said, is to use hydrocarbon solvent in this Industry. But, the limited supplies of such solvents was a serious handicap for the Industry in India. The use of alcohol which is available in large quantities in this country, in preference to imported solvents was emphasized on the basis of the work done at the Institute. By this method superior products, both oil and meal, will be obtained and an estimated saving of Rs. 30 crores through recovery of oils from the residual cake will be effected, he added.

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 7-7-1952

FOURTH OF JULY

There are certain days of the year which the English speaking world loves to celebrate in appropriate form from generation to generation, the April Fool's Day, May Day, the Fourth of July. Fourth of July is of course special to the United States of America. On that day in 1776, the Congress of the American States which were at war with Great Britain signed the "Declaration of Independence," severing their allegiance to Great Britain, and asserting their independence thenceforward. They are known to-day as the "United States of America," with 32 lakhs of square miles in territory, and 12 crores of population!

From that 4th July of 1776, during 175 years, the Americans have been celebrating the anniversary of the day with nation-wide political and social rejoicings.

It was some 160 years earlier, in 1620, that a group of men called "Pilgrim Fathers" found life in England unbearable, and escaping from it founded a new home in America. Within the short span of 160 years they and their descendants had prospered so magnificently that they were able to rebel successfully against Great Britain's sovereignty and establish their independence!

The Fourth of July is therefore a cherished day in American history, and in the annual celebration of it all the grandeur of American public life manifests itself lavishly.

The Fourth of July, 1776 was a great day! Imagine on one side Great Britain, Mistress of the Seas, a mighty imperial State which, in the words of orator Wendell Phillips, "Ha dotted over the surface of the whole glob with her possessions and military posts, whos morning drum-beat, following the sun an keeping company with the hours, circles th earth with one continuous and unbroke strain of the martial airs of England!" O the other, a collection of 13 loose States ill equipped with arms, untutored in warfar relying only upon God and the moral founda tions of human liberty!

The odds were indeed grim! And whe on that memorable day, in an improvised Ha of the Congress, George Washingto Benjamin Franklin, Thomas Jefferson an others sat to sign the "Declaration of Inde pendence," it was not with a light hear The die was cast. The future was in God hands. Failure meant disaster. It was the that some one found words for his anxiety an said, "We must all hang together!": to whic Franklin replied, "We must all hang togethe else we shall all hang separately!"

What giants those men were! Othe nations have had their revolutionaries. Franc had its Danton, Mirabeau and Robespierr Russia its Lenin, Trotskey and other Ireland its Parnell, Daniel O'Connell an D'Valera. South Africa its Botha and Smut England itself its Pym and Hampden an Cromwell. All of these live in our mind as grim men who fought grim battles, an succeeded or failed.

But what examples of human greatnes those founders of the American Republi present! Washington's name is kept gree in the minds of youths of to-day in the words "First in War, First in Peace, First in th hearts of his countrymen!" It was of hi that Lord Brougham, the British Jurist, said "The test of the progress of mankind wi be in the appreciation of the character Washington!" La Fayette, the Frenchma

wrote of him, "In my idea, Gen. Washington s the greatest man; for I look upon him as he most virtuous!" And eloquent Charles James Fox exclaimed in the Parliament of Great Britain, "Illustrious man! Deriving honour less from the splendour of his situation, than from the dignity of his mind!"

It was Washington who enunciated the political principle held by many to-day; "To be prepared for war is one of the most effectual means of preserving peace!"

Then, Thomas Jefferson author of the Declaration of Independence, who wrote, 'Resistance to tyrants is obedience to God!" It was his maxim that "No person will have occasion to complain of want of time who never loses any" And he gave the precept, "Never permit yourself to be out-done in courtesy by your inferiors!" He laid down the administrative principle, "Equal and exact Justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none!"

It was Jefferson, who, on being appointed Ambassador to France after Franklin, was greeted by a French courtier with the words, "You replace Mr. Franklin?", replied, "I succeed him; no one could replace him!"

And Benjamin Franklin himself, patriot, scientist, statesman, what a name for a nation to cherish! As a youth, an elderly well-wisher advised him, "You are young, and have the world before you: *Stoop* as you go through it, and you will miss many hard thumps." As an old man it was said of him, "He snatched the lightning from heaven, and the sceptre from tyrants!"

When his death was announced in the French Assembly, Mirabeau moved that the Assembly should go into mourning, saying, "Nations should wear mourning only for their benefactors. Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunder-bolts and tyrants!"

When Franklin paid a visit to Voltaire, the great Frenchman began to converse with him in English. And when those present asked him to speak in French, he replied, "I am proud to speak the language of a Franklin!"

What tributes to earn from such men! This great man wrote in 1778, "He who introduces into public affairs the principles of primitive Christianity will change the face of the world!" Those who see the early Christian element in the Gandhian mode of thought and action in Indian public life, will appreciate the sagacity of Franklin's statement.

Another statement of his is almost prophetic. In 1761 he wrote, "I have long been of the opinion that the foundations of the future grandeur and stability of the British Empire lie in America!" Those words have become literally true to-day. Franklin's opinion 190 years ago has become the accepted opinion of every member of the British nation at this moment. And England and U.S.A. are again coming together to-day, like two divorcees who come together under a new bond of marriage!

160 years after the settling in America, the Declaration on the 4th of July opened a new Chapter in the history of the United States.

During the years since, it has flourished with an exuberance which seems to be possible only in America. Another 160 years have passed. And America is facing another crucial situation. All the might, ability, and resources of the nation require to be called forth in order to avert the gathering menace, and open out a new chapter of glory and prosperity! Shades of Washington and Franklin are watching from their places in the Hall of

Fame. The Europe whose dust the old Pilgrim Fathers shook from their feet 3 centuries ago seems to be stretching its paws to take the long one in a bloody embrace! We hope however that the Genius of American Independence will still watch over it and preserve it, both for its own sake and for the sake of the world at large!

Editor.

UPPER AND LOWER

The steamship office clerk was being pestered by questions of a prospective traveller. A long queue was waiting impatiently to get their business done, but the clerk decided to teach the inquisitive one a lesson:

"Upper or lower berth?" he asked.

"What's the difference?"

"Well, the difference is five shillings. The lower berth is higher than the upper one. The higher price is for the lower. If you want it lower you have to go higher. We sell the upper lower than the lower. Most people don't like the lower upper, although it's lower on account of being higher. When you occupy an upper you have to go up to bed and get down to get up!"

THE MOODS

Students undergoing an English examination were asked: "Write out examples of the indicative, the subjunctive, the potential and the exclamatory moods."

To which one struggling pupil complied with the following:

"I am endeavouring to pass an English examination. If I answer twenty questions I shall pass. If I answer twelve questions I may pass. God help me!"

A TO Z

An enthusiastic reviewer writing of a songstress: "She sings with greater authority, bounce, charm, deftness, ebullience, finesse, graciousness, harmony, inspiration, judicious jesting, know-how, lyricism, magnetism, nobility, originality, perfection and poignancy, quality, richness, savoir faire, tang, unction, vibrance, warmth, yip and zip than ever before!"

OFFICIAL CRITIC

A man was walking down a Warsaw back street and muttering: "I hate them! Those dirty so-and-sos! Those rotten, murdering swine; I hate them!"

A policeman arrested him for insulting the authorities. "I didn't even mention the authorities," protested the man. "No," said the policeman, "but you described them perfectly."

HOW THEY STARTED

Not long after Mr. and Mrs. Blank's only daughter and her family had moved to a distant part of the country, their only son left for the Army. As he drove away, his mother turned to her husband and said tearfully, "You are all I have left, now."

"Darling," he replied consolingly, "I'm all you had to start with!"

TEXON PATRIOTISM

On a tour of the famous Carlsbad Caverns in New Mexico last summer, my wife and I had lunch several hundred feet underground—in the gigantic cave which has a seating capacity of 2,000 people. When we remarked to the man sitting next to us that we understood these were the largest caverns in the United States, he shook his head and replied "Nope, we got larger ones in Texas." Surprised, we asked where they were located.

"Just can't rightly say," he drawled. "We haven't discovered them yet."

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—(

CORONATION PRESS,

100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Isaver.

Registered No. M, 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 43] Monday 14—7—1952 [Price 0—1—6.

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1928-30. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

ASTRONOMICAL

Astronomers operating the world's most powerful telescope at Mount Palomar, California, recently photographed a huge exploding star, the light from which had taken 150,000 light years to reach us.

One light year is the distance light can travel in the course of a year—and the speed of light is about 186,000 miles a second!

Such tremendous distances stagger the imagination, but they are only a small part of the wonderful discoveries scientists are now making about the universe of which our world is such a tiny, insignificant part.

We now know that the sun, around which our earth revolves and on which we rely for the continuance of life itself, is a member of a great disc-like system, the distant members of which are visible to us as the Milky Way.

The Galaxy, as it is called, contains about 100,000,000,000 stars, beside a great deal of semi-solid matter in the form of gas and dust which has not yet condensed into stars.

Every star in the Galaxy is revolving round the centre of the system. The sun which is about 30,000 light years away from the centre, takes about 250,000,000 years to complete one revolution, travelling at the tremendous speed of 170 miles a second and carrying us all with it!

The star nearest to us is twenty-five million million miles away, and its name is Proxima Centauri meaning the nearest star in the group called Centaur. Light from this star takes several years to reach us.

On a clear night it is easy to spot the Pole Star, one of the brightest in the Galaxy. The light from it, when it reaches our eyes to night, started to travel some five centuries ago!

Modern telescopes have added to our knowledge of what is going on inside the sun. It was formerly believed that over millions o years the sun's heat would gradually diminis as it burns itself out, with the result that ou earth would become colder and colder until i would be impossible for life to survive.

Latest theory, however, is that instead o getting cooler, the sun is gradually becomin hotter. In about ten billion years, it will b so hot that all life on its planets will b burned to death, not frozen.

After some fifty billion years, it will swel up monstrously and consume the inner planets including the earth. Eventually its heat wil begin to fade and it will cruise through spac without throwing off any light, surrounded b its outer planets.

Astronomers now believe that there are a least 100,000 solar systems in the univers which are capable of creating and supportin life as we know it.

They compare our world to a speck of pollen floating in the Pacific Ocean, and point ou how presumptuous we are to assume that lif is monopolised exclusively by this one tin planet.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

THE MYSORE COOPERATIVE SOCIETY, LIMITED

At a meeting of the Managing Committee of the Mysore Cooperative Society, Ltd., held on the 12th inst. under the Chairmanship of Sri A. Krishnamurthy Rao, Municipal President and Vice-President of the Society, a motion of "No Confidence" was passed against the President, Sri T. S. Rajagopal Iyengar, M.A.,LL.B., M.L.C.,F.M.U., President of the Society, and Sri B. S. Rudrappa, Honorary Secretary.

The Committee then unanimously elected Sri G. R. Josyer as President, and Sri B. S. Thandavamurthy as Honorary Secretary.

HEARD IN COURT

The Recordership of Dublin, a most important office, was once held by a very able but impetuous lawyer. Once a counsel for the Treasury asked leave at the end of the case to recapitulate his point, but was informed that the court would no longer hear him. Notwithstanding, he coolly proceeded as follows:

"My first point is that your Lordship has no jurisdiction to make an order; my second is that any order you may make will be in excess of jurisdiction; and my third point is that any such order will be against all the evidence of the case."

Here, the Recorder, in uncontrollable fury, broke out:

"My answer to your first point is Bah! My answer to your second point is Bah! And my answer to your third point is Bah!"

The treasury counsel, undismayed, responded:

"My respectful reply to your Lordship's answers is also monosyllabic: it is the word boo!"

SILENCE AT ALL COSTS

A Scotsman living in Croydon became very friendly with an air pilot. In due course, he ventured to inquire what it would cost to get a flight with him to Paris.

The pilot named a sum, but, knowing his friend's weakness, suggested that he would gladly give him and his wife a free flight in his æroplane if he promised to remain silent during the journey. Sandy conferred with his wife and the proposal was accepted. The day for the trip arrived and off they flew.

At the end of the journey the pilot congratulated Sandy on maintaining silence for such a long time and especially during the looping the loop over the Channel.

"Man," said Sandy, "it was a difficult job, especially when you looped the loop, and Sarah Eliza fell out of the machine!"

EQUAL TO 100

Dr. Maurice Ernest, President-Founder of the London Centenarian Club, designed to help people to reach the 100 years span, has a favourite story about a man who wanted to be a centenarian and was advised by his doctor to give up drinking, smoking and women.

"Will I live to be 100 then?" asked the patient.

"No," said the doctor, "but it will seem like it!"

WHAT SORT OF LANDLORD

Tourist (to servant at inn): "What sort of a landlord have you got here?"

Servant: "He's the sort of a man—if he was put on an uninhabited island he'd stick his hands in the pockets of the naked savages and rob them of what they haven't got!"

The Rationalist.

Monday 14-7-1952

SOLAR COOKING

The Delhi mesmerists recently announced that a cheap cooker from solar heat would be on the market before long at a cost of Rs. 30 or 40. We know by now what discount to attach to their announcements and forecasts. Their cooker, when practicable, will not be cheap but dear, and, as usual with all their products, flimsy and tawdry.

However, even in England where the sun is rarely intense experiments are going on with designs for cookers and heaters that may be used in areas near the south and east coasts, which get relatively more sun than elsewhere. Already many American homes have installed solar heaters. And Father O'Connell, Director of the Riverview Observatory, Sydney, says that one day most Australians may do their cooking that way.

That's all very well for countries where the sun has a blistering effect; or in the Sahara where, during a single day, energy equal to 6,000,000,000 tons of coal is poured down from the sky. But would it work in Britain?

Not long ago, Dr. L. F. Miller, of the University of Minnesota, invented an instrument called a pyrheliometer, which looks like a small electric light. Its function is to change sunlight into electric current. And according to its readings, sunshine in winter is really hotter than in summer! Most people in Britain would take a lot of convincing; but then scientists are constantly turning our ideas upside down.

Before the war, a French Engineer named Jacques Arthuys installed an ingenious device consisting of reflecting mirrors with which he "lit" a house in London from attic to cellar and used the sun's rays for domestic heating as well. "If my invention were adopted throughout the country," he said, "Britain would be a healthier place. Of the 1,500 hours of sunshine the country gets each year, the people enjoy scarcely 150 hours, for they spend most of the time indoors." By his contraption, known as the Arthel Hiliostat, every room could be converted into a sunshine parlour whenever the sun shone, and be made much brighter by means of reflected light at other times.

The idea of a main mirror on the roof, that would be made to revolve slowly by an electric motor so that it followed the sun, has been improved on by Otto Mohr, a Californian, who replaced the main flat mirror with a large mirrored ball, thus doing away with the need for a motor.

Arthuys demonstrated by means of a standard model weighing six tons that a huge block of flats could be converted into a series of sun lounges. For such a mirror would give light equivalent to 32,000 candle power and would cast a brilliant glow over 5,500 square feet of ceiling, even in England. Before the war the apparatus would have cost £600.

Before the war, Professor C. V. Boys and A. S. E. Ackermann, an English engineer, tried to interest commercial concerns in its possibilities. But coal was cheap then.

Now the Government would do well to instigate research. A thousandth part of the money spent on atomics would quickly pay dividends. For in the South of England water has already been heated, and bread baked, by solar heaters.

If nothing else, the summer sun in Britain could be harnessed to run huge refrigerating plants, as has been in the States.

Burning paper with a magnifying glass proves that the concentrated rays of the sun are much hotter than we realize.

In California, a sun motor invented by Senor Vlle-Conte, generated temperatures up to 5,000 degrees F. It melted glass and at 1,100 degrees cooked a steak in ten seconds!

Editor.

THE DARKNESS OF EARTH

The utter dreariness of the night that held the plane in rain-drenched darkness was reflected in the face of the young man bound for Florida, where his wife had been killed in a motor accident that day. Neither I (the flight steward nor a priest who happened to be aboard could penetrate the shell of his misery and self-pity. I told the captain about him when I took up his coffee. For a moment the pilot looked into the blackness ahead, then said, "Go back and fasten the passengers' seat belts. Perhaps I can help."

When the last belt had been tightened, I felt the plane begin to climb. For a long time we bored upwards, and at last the clouds began to lighten. Suddenly we were flying between towering cloud castles and great peaks. These, too, dropped below us and we were alone in an ethereal world on which the moon shone in splendour.

The young man turned to the window and looked long on the eternity of unlimited space. When we descended again into the darkness of the earth and the storm, his face was composed. And I thanked God for a captain who understood—and who must some time also have sought the hope that lies above the darkness of earth!

THOUGHTFUL WORDS

ALLEN: I have often been struck by the fact that the symptoms of laziness and fatigue are practically identical.

CONANT: Democracy is a small hard core of common agreement, surrounded by a rich variety of individual differences.

A man has no business to marry a woman who can't make him miserable; it means that she can't make him happy

"People would be surprised to know how much I learned about prayer from playing poker."

The people sensible enough to give good advice are usually sensible enough to give none.

LOWELL: The misfortunes hardest to bear are those which never happen.

When you have saved a boy from the possibility of making a mistake, you have also prevented him from developing initiative.

Never forget to assure a woman that she is unlike any other woman in the world. which she will believe, after which you may proceed to deal with her as with any other woman in the world.

It is not miserable to be blind; it is miserable to be incapable of enduring blindness.

Whenever you are asked if you can do a job tell'em, "Certainly, I can!" Then get busy and find out how to do it.

Anger is righteous if it has in it grief on account of what is happening to others, and not a grudge on account of what is happening to oneself.

Statistics are like a Bikini bathing suit. What they reveal is suggestive, but what they conceal is vital.

* * *

I always find that statistics are hard to swallow and impossible to digest. The only one I can ever remember is that if all the people who go to sleep in church were laid end to end they would be a lot more comfortable.

* * *

I feel sorry for the man who has never gone without his dinner to buy a book of poems, a ticket to a concert, a little statuette, or even a pretty hat for his wife.

* * *

To say the right thing at the right time, keep still most of the time.

* * *

In his senior year at Yale, Sinclair Lewis said to Professor Chauncey Tinker that what he wanted to do most in life was to write.

"But you will starve," said the Professor.

"I don't care if I do," answered Lewis.

"Then you will succeed," said Tinker.

* * *

Just after the First World War, Fritz Kreisler was scheduled to give a concert in London. On the morning before the performance, a newspaper declared: "The crowd tonight will not be there to honour a man who fought under the Austrian flag. It will attend only to hear the remarkable Guarnerius violin that will be played."

When Kreisler finished his first number, the applause was thunderous. Suddenly the great musician broke his fiddle over his knee.

"I bought this thing at a department store this morning for two pounds and six pence," he announced. "Now I shall play the rest of the programme on my Guarnerius!"

* * *

In his early years Burns Mantle, the late, well-known American drama critic, had difficulty scraping up enough cash to buy his wife a hearing aid. But by dint of frugality he finally got the money together, $99·75. When he took the apparatus home, Mrs. Mantle clapped it on her head, looked at her husband expectantly, and said:

"Now Burns, say something worth 99 dollers and 75 cents;"

DEMOCRACY

President Truman writes,

The Congress has passed a resolution for a Constitutional Amendment limiting the terms of the President to two. That resolution should also have contained a provision for two terms for Senators—12 years; and for three four-year terms for members of the House—12 years. Then at every general election the country would be able to vote into or out of power a President, a House majority and one-third of the Senate.

The 12-year limitation for members of Congress would prevent the fossilization of the key committees. At present some of the committees have men who live in a day before yesterday or back before World War I! There are old-time Senators who even make Louis XIV of France and George III of England look like shining Liberals! A two-term, 12-year service would remedy this.

Twelve years of Washington is enough for any man.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements."

Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'

"It is the book of the year, and the book for long years."

"A book of charming excellence."

"It is artistic like a Raphael portrait."

"A Monumental work."

"A work of international interest."

ART - PAPER EDITION .... Rs. 12

LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS., LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades"

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor · G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 44] Monday 21—7—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928-32, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

WIT

When some men discharge an obligation you can hear the report for miles around.

The difference between the right word and the almost-right word is the difference between lightning and the lightning bug.

Man is the only animal that blushes—or needs to.

I could not like her except on a raft at sea with no other provisions in sight.

A maxim consist of a minimum of sound and a maximum of sense.

Endeavor to so live that when you die even the undertaker will be sorry.

She had a beautiful complexion but it faded by degrees. However, it was not lost—I found most of it on my shoulder!

Good breeding consists in concealing how much we think of ourselves and how little we think of the other person.

We can easily endure adversity—another man's, I mean.

I have been complimented many times and they always embarrass me—I always feel that they have not said enough.

He had the serene confidence which a Christian feels in four aces.

I'm sorry for any man who has not the imagination to spell a word two ways.

Civilization is a limitless multiplication of unnecessary necessaries.

Describing an encounter with an opponent: "Thrusting my nose firmly between his teeth, I threw him heavily to the ground on top of me."

COUNTRY DAYS

"I wish it were possible for every child t spend its first ten years close to the soil. If I had had children of my own I would, at any inconvenience to myself, have moved into the country, and not alone for considerations o their physical health. I would have had them brought up in the country so that for the res of their lives they should have had a menta back-ground of fields and trees and wide skie and the smell of the earth. Upon this basi culture all that they might later acquire would I know, have grown more readily and mor richly than it grows in the town child. Th town child has no roots. He has quick brains sharp movements, keen understanding of men but he is an unfinished product. To have n country background to your memories is equa to having no education. Lover of towns as am, I realize that I owe a debt to my earl country life. Again and again, in hours o disquiet, I have gone back in spirit to thos country days of childhood, and have alway found something in the recollected smell of th earth and the picture of my old village to res upon." THOMAS BURKE.

THOUGHTFUL HUSBAND

When a young wife became seriously ill her husband managed to send her away for rest despite a slim budget. Knowing they ha no money to spare, the wife didn't expect an gifts from her husband and was surprised t receive one. It was a large box of capsules to be taken morning and night. In each h had put a little note about a happy or funn memory they shared!

SHARERS IN AMERICAN INDUSTRY

The New York Stock Exchange asked the Brookings Institution of Washington to find out who shared the ownership of American industry. Almost 3,700,000,000 shares of stock issued by 2,991 corporations were analyzed by Lewis H. Kimmel of Brookings and Stewart, Dougall & Associates, Inc., of New York. Brookings published the report, "Share Ownership in the United States," this week. Among its findings based on corporate records and scientific sampling:

SEX: Some 8,432,400 women own stock, compared with 7,564,700 men, but the average number of shares held by men (139) tops the female average (98). There are 2,584,800 joint accounts.

OCCUPATION: Almost 45 per cent of those in the administrative-executive category own stock. Among doctors, lawyers, educators, and similar professionals, 12 per cent are shareholders. About 7 per cent of the country's farmers, 3 per cent of its public-service workers, and 4 per cent of its skilled workers own securities. While only 6 per cent of the nonemployed housewives hold shares, the group is so large that it represents close to 33 per cent of all shareholders.

LOCATION: New Yorkers account for more than a fifth of all holdings, but the proportion of individuals owning stock is highest (6 per cent) in the Far West. About 1,320,000 people living in cities of more than 500,000 population are stock owners, compared with 1,520,000 in cities in the 100,000-500,000 category, and 1,630,000 rural dwellers.

FAMILY INCOME: About 55 per cent of the families with incomes of $10,000 or more a year own stock. In the $5,000-to-$10,000 group, about 20 per cent are shareholders. Only 2 per cent of the family units earning under $2,000 own securities.

C. F. T. R. I. ACTIVITIES

Mr. A. L. Gardner, Specialist in Translation Service of the UNESCO with the Indian National Scientific Documentation Centre of India, New Delhi, addressed the members of the Central Food Technological Research Institute, Mysore on 16th July 1952.

He paid a tribute to the pioneering work done in the field of Technical Translations at the Institute. In this connection he said that one of the main functions of the INSDOC or the Indian National Scientific Documentation Centre, that has now been established in New Delhi, is to provide for a Central Translating Service for the use of Science and Industry in India, and to encourage the development of the translating services in specialised institutions such as the one already in operation at the Central Food Technological Research Institute. With this end in view, he added, INSDOC would be glad to hear from all organisations that have formed or are contemplating to form such specialised translating services.

He stressed the need for putting to the fullest use all technical translations and said that many schemes had been devised for ensuring this, the major one being the Commonwealth Translations Bureau under which details of translations made in the various Commonwealth countries are exchanged and copies of full translations supplied on request.

Elaborating on the importance of technical translation services, he emphasized that such services should form "an integral part of the ordinary working mechanism of Scientific and Industrial organisations."

The Rationalist.

Monday 21-7-1952

THE ANTS

The life of these stinging little things, the ants, is as interesting as the spectacular and stormy lives of the great world-conquerors and empire-builders. Would you not be surprised to hear that ants are worms, highly developed and enormously improved? The fact is that it is so. Their origin is traceable to worms, as is evidenced by their structure and nervous system. These tiny gentlemen are better than us, humans, in some respects. Chop off the head of a man and he becomes a stinking corpse fit for the funeral pyre. But the ant whose head is sawed off goes about its avocation without any bother for the nonce. There is a record of an ant which lived for forty days after decapitation! It is no myth or fairy tale. It is a biological truth that can stand proof. It is physically possible for an ant to live without its head for some time, as its brain is not wholly used in its head as in man. There are little brains in its body as well which function for the main brain. The ant, unlike its wormy ancestor, cannot live indefinitely without its head. After some time it dies.

We may be tempted to think that from the relentless and persistent manner they raid our cup-boards and kitchens they have enormous power of eye-sight. But the truth is different. They have few facets in their eyes with the result that their sight is probably poor. Tests and experiments lead to the conclusion that these indefatigable hunters are blind to the colours yellow and red, but highly sensitive to those colours to which we ourselves are insensate. But, nature in her wisdom, has compensated these little creatures with an astonishing sense of smell! Their antennae which are more or less everted noses, have marvellous powers of smell. They can easily smell out an enemy! How much would the Big Powers give to endow their statesmen with this power! Their power of hearing is a matter of conjecture by scientists.

These little creatures are the true democrat in more sense than one. Size is a matter o little or no consequence to them. Big fellow and tiny tots hobnob on a footing of perfec equality. Polymorphism is the characteristi of ant life.

Man thinks he alone can enjoy the thrills c true romance; flights of humans in aeroplane are of recent origin. But ants knew an practised it from millions of years. Love making among ants takes place during flight They mate while flying. The queen ant has social position to fill. She is a good mixer She cannot afford to play the prude. She i promiscuous while in amorous flight. Love making in the ant world is free and sponta neous.

Like all sweet tales the Romance of th male ant ends in tragedy. After the amour the male perishes. Having tasted the sweet ness of life its natural end draws. Unlik Japanese lovers it dies a natural and quie death.

As among humans there are bad women a well as bad queens among ants. Catherin D'Medicis are not lacking in the ant world The specie Bothriomyrmex Decapitens, a the name itself indicates, is a cruel and ambi tious one. The young ladies of the specie do not prefer to wait for the peaceful an natural disappearance of the dowager quee They are bold in venture and hard of hear Like human conspirators they plan and g

old of the dowager and then for several days hey engage in the merry work of sawing off he head of the queen. This delightful work nay engage them for several weeks. Love of power and position is as rampant in the insect world as in the world of men.

The ant-world is not wanting in cannibals. Ants of the specie Formica Rufa eat the young of other species. They raid their hide-outs and carry away huge piles of their young ones. The victims are stored in the nests of the raptors and devoured at leisure. Those that are not eaten up and escape grow up in the colony of the captors and get adopted into it but only as slaves. The queen of this specie beats the males in daring and enterprise. She carries out raids unaided and carries away young ones which are made her servants and slaves. These servants get her food, rear her young and take care of her eggs. When the young Rufas grow up the slaves die out being neglected. The ruthlessness and cruelty of these tiny creatures is terrifying.

Slave raiders are not wanting in the ant world. Those of the specie Formica Sanguinea carry out slave raids only for the purpose of enslaving others to do work for them. These tiny ruffians have little to learn in the predatory practice from homo sapiens. The attack proceeds on an intelligent plan. It is determined and purposive. The tactics adopted resembles a blitzkreig. The attackers move in close array and the raiding party is in high excitement and good morale. The onslaught is fierce and sudden and the raid is accomplished in the shortest possible time. The cunning and the cleverness of the insect slave raiders is displayed in that they carry away only the larvae and the pupae. Just as with man the object of the raid is purely economic—to get slaves to work for them and protect their young. The condition of the slaves is not always deplorable. In many cases the slaves outnumber their masters. They also make love to the queen! They become proud of their adopted family and become as pugnacious as their masters.

The worker is the under-dog both in the human and in the insect world. His is a miserable lot. The workers in the ant world are condemned to everlasting toil. Their life ends in indescribable tragedy. When they get old a deep sense of fear and insecurity overwhelms them. Their instinct warns them that their part is played out. The colony has no use for or need of weaklings. When a worker falls ill the others pay him some attention to know his chances of survival. They lick him and try to find whether he will last any longer. If the result is disappointing they resolve to put an end to him and accordingly, they cut him up and make a meal of him. The worker knows the heartlessness of his brethren. With that instinctive impulse the old worker seeks to lay down his little life in a quiet and peaceful manner. He seeks some lonely and remote retreat and there unknown and unnoticed, he lays down his weary life. The tragedy of life is present in vivid colours in the ant-world. The beauty of nature and its tragedy is bewildering and makes one sad. X.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

IN ITALY TOO MALARIA IS STILL PREVALENT

For very many persons Italy is a most attractive country. The ruins of the Roman Empire, the splendid edifices and works of art of the renaissance, these and many more things of beauty are found in the country of the cypresses, the rivers, the mountains, and the mild, subtropical climate. Throughout the ages lovers of art from all parts of the world have been coming to this Italy for their enjoyment and.....for their studies. No wonder that the influence of Italy on many cultures has been great.

The Pontine marshes in the neighbourhood of Rome formerly were notorious for their fevers. After these marshes have been drained, most of the anopheles-gnats have disappeared and malaria has gone with them.

But malaria has not been cast out of all Italy. In the poor South, in Calabria for instance, fevers are still frequent. There are villages where every one, whether young or old, whether poor or rich, is suffering from malaria.

And so it is, not only in Calabria, but in many regions with a tropical and subtropical climate. There malaria is *the* disease of the people.

It stands to reason that efforts have been made to put an end to these dreadful fevers claiming millions of victims from year to year. The extremely expert malaria Commission of the former League of Nations performed an extensive malarial research in the years before the second world war and published a report on that subject.

In this report it is mentioned i.a. that quinine is an excellent weapon when combating malaria, a daily dose of 400 milligrammes forms a good prophilactic during the dangerous season, and a daily dose of from 1 gramme to 1·3 grammes of quinine for from 5 to 7 days, is an excellent remedy in case of possible attack of malaria.

By following these advices of the capable Commission many have been and are being saved from that terribly dreaded malaria.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

CANINE INTELLIGENCE

During a children's lecture at the Natural History Museum, several members of the audience walked out of the room when Dr. Maurice Burton suggested that the canine brain was not quite the equal of the human brain.

They did not realize that Dr. Burton thinks that in some ways dogs are as clever as humans. They have not lost their senses of smell, hearing, sight and touch to the degree that we have. Nor have their instincts been so dulled. To-day dog whistles are used which, when blown, cannot be heard by the human ear; but dogs hear them. The sense of smell of some dogs is remarkably keen, and most dogs can see in the dark much better than humans. The homing instinct of most breeds of dogs far excels that of men, and dogs that have been lost 50 to 100 miles away frequently find their way back home.

Dogs have a certain kind of intelligence, too. Most know what is being said to or about them, and some can do simple calculations.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joayer.

Registered No. M. 4353

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst.-Editor: G. S. JOSYER, M.A.

VOL XII No. 45] Monday 28—7—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928-38, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

UNWORTHY MINISTERS

"Commenting on the report of the Accountant General of Madhya Pradesh on the items of expenditure incurred to make life comfortable for Ministers, the *Hitavada* writes:

In regard to expenditure in Ministerial establishments and conveniences to Ministers, things have been done with a generous hand. A radio was fitted to the car of the Chief Minister at a cost of Rs. 1,100, and it was explained that it was an administrative necessity. It is true that in many of the American cars, radios are fitted, but then in the United States, news broadcasts are made at all times of the day, and a busy man, who has to deal with a number of administrative issues, has an excuse for having a radio fitted to his car. In India, however, news broadcasts are made only at certain stated intervals. The Chief Minister has a teleprinter installed in his house, and it cannot be said that without a radio in his car, he cannot discharge the responsibilities of his office.

Ping pong sets and hot tiffin carriers have also been purchased for some Ministers at State expense. It will be a sad day if the public exchequer is turned into a reservoir for ministerial conveniences. The total expenditure on electicity in ministerial residences was Rs. 15,473 per year, while the contribution made by the Ministers was Rs. 1,997! At least in the matter of electricity, it is to be hoped that the Minister will bear a reasonable proportion of the costs. It is well that the Congress Assembly party sets its ministerial house in order because it is the departure from all these small points of public propriety which will imperil the chances of the Congress romping home a winner in the next elections."

ROAD DAMAGES

The highway Research Board of the Nationa Research Council, having completed its stud in Maryland of the damage done to concret roads by trucks last week announced it findings. Among them:

The damage increases almost geometricall with the weight of the truck. A load o 22,400 pounds, for example, causes six o seven times the wear of an 18,000-poun load.

Fast trucks do less damage than slow.

Tandem axles (i.e., four rear wheels) sprea the weight, but they don't help as much a was previously believed.

The road lasts longer if trucks stay a coupl of feet from the shoulder. In the case o two-lane roads this raises a safety problem for, widening them would create three-lan suicide highways.

OFFICERS' PROTECTION

"Yes, my lad," declared an old battle scarred veteran in describing one of his battle to a small boy, "the rifle fire was so heav that a fly couldn't have gone through it an lived."

"But why didn't you get behind a tree? asked the boy.

"Tree," snorted the old soldier. "Heck son, there wasn't enough trees for even th officers!"

Bound Volumes of the *Rationalist* of th last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysor

OUR ART EXHIBITIONS

While a student at Cambridge, Professor C. Armstrong Gibbs, of the Royal College of Music, loved to debunk the smug and the learned. So, together with nine friends, he arranged a spoof exhibition of art. None of them could paint, but they turned out 174 daubs, hired the Guildhall and threw open their exhibition for four days, charging 6s. 6d. for the catalogue!

London papers sent their art critics, who goggled over the exhibits and praised them! And a great many "art lowers" bought pictures. When the exhibition closed the organizers not only met all expenses but handed over £25 to a local hospital!

Years later, in a speech, Professor Gibbs confessed: "People can be pursuaded by propaganda to accept anything as the work of genius. If I had written a work for a quartette of typewriters, and hired the Queen's Hall, a large number of people would have hailed it as a work of genius!"

Frank Emmanuel, former President of the British League for the Rescue of Art, once played a wicked trick on art critics. He invited them to an exhibition and informed them that, alongside the works of some of the leading modern artists, hung the crude doodlings of dull children and lunatics.

"Now," he challenged, "point out the works of the modernists." They couldn't—and the public chuckled at their discomfiture!

Tom Mitford was another with an exquisite sense of humour. He purchased several cork bathmats and other strange objects, daubed them with coloured lines, cubes and cricles, and framed them in rope. He announced that he was the famous post-Picasso painter, Bruno Hat, and exhibited his work! The public crowded in while he sat in one corner of the room wearing dark glasses, a false moustache and a rug over his knees.

Visitors waxed enthusiastic and bought several exhibits!

There is no limit to the credulity of the experts. Some years ago two young Australians decided that anyone could write some of the stuff that passes for modern poetry. So they selected passages from a government manual dealing with sewage, arranged the words and phrasses so that they looked like poetry, and sent their labours to a leading highbrow review.

Imagine their astonishment when they found themselves hailed as geniuses—and the delight of the public when the two young men described exactly how they had written their "poems"!

MAN WITH WEAPON

A man sat down in a San Antonio barber shop and called for a shave. As the Mexican barber strapped his razor he inquired, "And what is your opinion on this Mexican situation?"

"Why, ah, it's the same as yours," replied the customer.

"But how do you know what mine is?" objected the barber.

"Doesn't matter," was the response. "You have got the razor."

MODERN PUPIL

Little Billy was back home after his first day in school.

"Well son," asked mother, "what happened in school?"

"Oh nothing much," replied the boy nonchalantly. "A woman wanted to know how to spell dog, and I told her."

The Rationalist.

Monday 28-7-1952

GERM WARFARE

Some people are giving currency to the rumour that the United Nations' army in Korea is resorting to germ-warfare, and are howling vociferously over it. Our Prime Minister, Pandit Nehru, expressed disapproval of air bombing power stations on the mainland.

What exactly do these men think, and what do they want about the Korean War?

Communist Russia, having overrun China, wanted to swallow Korea. Luckily, the Southern Koreans resisted, and the United Nations' Assembly made bold to step in and is trying to stop the invasion.

Years have passed, lakhs of American and other soldiers have become casualties in the attempt, and the end is no nearer. A peace negotiation has been going on for two years, and may continue to go on for another twenty. Russia and China are virtually opposing the United Nations in undeclared war, and periodically letting out a loud outcry in order to discredit the U.N.A. before the world at large.

The cry of "germ-warfare" is one such. Is it a war that is going on in Korea, or a cricket match? Even in a cricket match deceit is practised in order to defeat the opponent.

But a war, in its very nature, is deceit and disaster, and nothing else. Two Governments disagree, and when peaceful negotiations fail, fight for it, with gloves off, and to the bitter end. Both sides do their worst to the other. There is no question of law or ethics about it. Death is the end, like Hitler's, by whatever means, or abject surrender, like the Japanese. The one who can do the worst, and persist the longest, survives.

In this case it is not two single nations that are fighting. The United Nations are seeking to suppress the aggressor, now and for all time. If they fail, it would be the end of things. Opposed to them are Red China, overtly and Red Russia, covertly, Red China applicant for membership of U.N.A. and Red Russia a dominant member of it!

It does not strike them that their opposing the U.N.A. in Korea is worse than germ-warfare. It does not strike them that a peace parley which goes on for two years, and is no nearer the end, while the world is waiting, is preposterous. It does not strike them that while their whining outcries may deceive the vacillating Nehrus of the world, thoughtful men will realise that their aim is to trick the enemy, like Maareecha's when being pursued by Rama.

War weapons are not hailed with welcome when they first come. The hatchet, sword javelin, arrow, matchlock, gun-powder, atom-bomb, blockade, germ, gas, were all condemned in war, when they first came. But they constitute war, from the beginning of time. The worse the weapon, the surer the victory.

Even in Indian epic times war has had an ethics of its own, or no ethics. When Rama kills Vaaly from behind the tree, dying Vaaly rebukes him as unheroic and cowardly. But Rama argues that what he has done is just and virtuous. In the Mahabharata time after time Krishna, the God of virtue, advocates victory by unethical means.

Whether then or now, war is not a bloodless sport with set rules, but a bloody and tricky game, with no code whatever. Today even politics and civil life have become unethical. Success exonerates all crimes.

Our reference to Indian epic times might appear damaging. We shall elaborate it further.

(To be continued). *Editor.*

CATCHING LABOUR

A newly rich was visiting the coal-fields. He was taken underground by a Coal Board official. After inspecting the pit workings they returned to the surface in a cage full of miners going off shift. When the cage stopped the men rushed out, eager to get home.

The newly rich turned to the official and asked in puzzled tones: "How do you catch them again?"

DENTIST'S CHILD

Little Mary and little Willie were having one of their regular arguments through the fence.

"Huh!" exclaimed Mary. "Fancy, your father with a tailor's shop and letting you run about in those ragged trousers."

"Fancy, your pop's a dentist," retorted Willie, "and your baby ain't got no teeth!"

JUDGE'S HAT

The old fellow in charge of the cloakroom of a large hotel was noted for his memory. He never used checks or marks of any sort to help him return hats to their rightful owners. Thinking to test him, a well-known judge one day asked him as he received his head-gear:

"How do you know this is my hat, Sam?"

"I don't, sir," was the calm response.

"Then why did you give it to me?" cried the puzzled judge.

"Because," said Sam, "it's the one you gave me, sir."

C. F. T. R. I. ACTIVITIES

In the course of a Seminar talk delivered last week, Mr. Dyal Singh Johar, Senior Scientific officer, Central Food Technological Research Institute, Mysore, said that the Institute has standardised methods for the preparation of various types of alchoholic aud non-alcoholic beverages like ginger cocktail.

A good tonic wine from Indian fruits containing vitamins, minerals, proteins and extracts of medicinal herbs, and comparable in taste, quality, bouquet, etc., with the best brands of imported wine like Buckfast and Wincarnis has been prepared. Its cost will only be 1/3 of the brands sold in the market. The speaker also pointed out that while patent tonics like Neurona B complex, had been prepared mainly for use in deficiency diseases, medicated tonic wine made at the Institute was meant as a general tonic for the purpose of supplying the minimum daily requirements of minerals, vitamins and other food factors, in these days of mal-nutrition.

Various types of cheap and invigorating wines have also been prepared from easily available fruits like grapes and cashew apples, passion fruits, etc.—large quantities of which go to waste at present.

A new non-alcoholic beverage, Pansupari Nectar, has been prepared from all the ingredients used in Pan-Beeda. This drink has the same effect as eating pan without the feeling of giddiness which sometimes accompanies pan-eating. It is a good source of calcium and has great scope especially for the aerated water industry.

A cheap good quality vinegar has been prepared out of jaggery and cane juice. A simple home-scale Generator which can be installed at a nominal cost of about Rs. 20/- has been developed in the Institute. The Generator can produce about 2-3 gallons of vinegar every day. While the cost of imported vinegar varies from Rs. 2-4-0 to Rs. 2-12-0, this will only cost 10-14 annas per bottle of 26 ozs.

ORIGIN OF MAN

The new world of the western hemisphere is not as new as has been generally believed, and the old world of Europe is not as old as has been supposed. This is the opinion of several distinguished European anthropologists and archæologists expressed at the Wenner Gwen Foundation International Symposium on Anthropology held recently in New York.

It seems that the ancestors of present western hemisphere Indians arrived from Asia at least 20,000 years B.C.—one speaker even mentioned an earlier date, and that the beginning of culture in Europe dated from the demise of cave life (Neanderthal man), and the first appearance there of modern-type man. Previous estimates of the date of the appearance of modern man in Europe had ranged from 20,000 B.C. to 50,000 B.C. but these have been discredited.

The story suggested from the piecing together of bits of bone, pottery, stone and metal is this:

Man crossed from Asia to Alaska at the time of the last glacier when seas were 250 feet shallower than they are now. The glacier drew water from the seas, exposing "a bridge" across the Bering Strait. However, it was not really 1,000 miles wide and in crossing it primitive people were following nomadic wanderings. At about this same date, which has not been precisely determined, modern man appeared, from Asia, in Europe.

It probably took 25,000 years for the new Asian man to learn to adapt his way of living to all the various climatic and topographic variations in the hemisphere between the point of origin, Bering Strait, and the southern-most point, Tierra del Fuego.

The spread of pottery and agriculture proceeded during these millennia according to a sequence that has not been established. Perhaps there were sporadic infusions of cultural materials from Asia or Europe. But most of the cultural accomplishments of the western hemisphere Indians were inventions. And their origin in Eurasian cultures was long forgotten by the time the "new world" was discovered, a thousand years or more after the time of Christ!

According to other reports, man probably originated in South Africa. The time was several hundred thousand years ago! Anthropologists are still trying to decide whether the first known human-like animal should be labelled "ape-man" or "man-ape."

TEST FOR EMPLOYER

A wealthy Canadian advertised for a cook, offering top wages, minimum working hours and luxurious living quarters. Deluged with answers, she chose a woman from out of town, scribbled off a note offering her the job.

A few days later came the reply. "Dear Madam: Sorry to have to turn down your offer, but handwriting analysis is my hobby, and after examining yours, my book tells me that you would be too hard a person to work for. Thanks anyway."

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements."

Indian Express, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

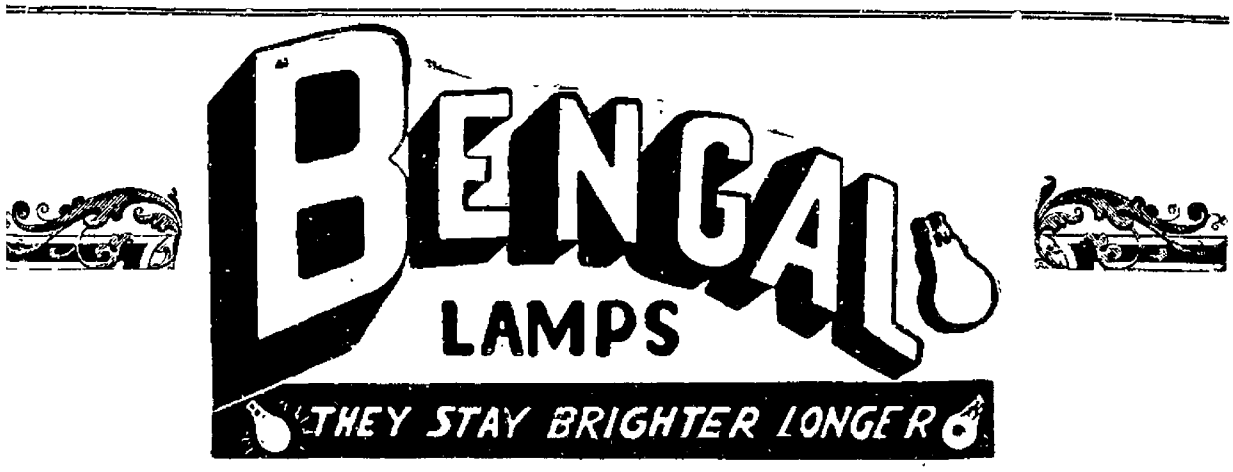
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XII No. 46] Monday 4—8—1952 [Price 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928-30. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man in the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

URUGUAY

Back in great-grandfather's day, two great nations flew at each other's throats. Great Britain stepped in as mediator and created a buffer state between Brazil and the Argentine, the happy country of Uruguay.

The situation was strangely akin to that of Korea to-day. In fact, when General Ridgway was asked whether he thought Korea could ever be tidied up, he snapped back, "Why not? What about Uruguay?"

A United Nations observer flew to Uruguay and found such cushy conditions that he refused to come home. From Montevideo, the typically South American capital, he cabled ecstatic reports about nationalized rum, six-penny steaks, free education for foreigners' children, and old-age pensions at fifty-two!

Let us focus a lush country as large as England and Scotland but with fewer people than Wales, a land where the climate is so perfect that everything grows; a modern democracy with no income-tax, no rising prices, no bureaucrats and no armaments rush.

Picture 200 miles of beaches backed by beautiful bungalows and super-modern luxury hotels. The bungalows are easily bought, thanks to twenty-year mortgage loans from the Government. The palatial hotels cost only ten shillings a day all in, thanks to the low cost of living.

Uruguay has become the world's model welfare state. The nationalized railways show a profit, the national medical service proves no burden, so healthy are patients, the nationalized electricity never blacks out. Over every civil servant's desk hangs a telling slogan:

"Don't forget—every problem has a perfect solution!"

A holiday board official learned that a tourist's first need is to get into a hotel room. As the perfect solution to this one, taxis now drive straight through Montevideo's plushiest hotel and disgorge their fares at the gates of the lifts!

An Englishman arrived in Uruguay and explained our meat situation. The sequel saw 160,000,300 lb. of Uruguayan meat shipped to Britain last year, four times more than the normal supply.

And what's the ideal age for an old-age pension? The Uruguayans decided that ninety was just about right, but that hard years of work justified pensions earlier. Now a man's age is added to his years of service to make the magic ninety. Thus, a man who starts work at fourteen has completed thirty-eight years' service at fifty-two and reaches pensionable age!

Doing £11,000,000 worth of trade with Uruguay each year, an English member of the business colony wondered whether he could send his son to the free university. Naturally, he was told, and free university schooling even included free books and morning coffee!

Uruguay was the first country in the world to institute the eight-hour day, give votes to women, and nationalize its fishing fleet.

It has nationalized insurance and water, and calmly solved many of the problems we're still worrying over. Defeated Conservatives are even given three seats in the Cabinet in order to curb Government power—and all Cabinet Ministers are responsible to a public committee which has to see that there's never a risk of dictatorship.

As an ex-Korea, Uruguay just misses being on the 38th Parallel south. Yet, oddly enough, Uruguayans refer to themselves as Orientals and call their land the Oriental Republic.

Care to live in Uruguay? There are even meters on the cash registers in restaurants to flash a red light if there's any instance of overcharge!

SCIENTIFIC MALARIA-CONTROL

The World Health Organisation has been instituted as part of the United Nations after the second world war, and this organisation has drafted great schemes in the domain of fighting disease. For this the world has been divided into five regions in order to obtain a better survey. For these problems are different in different parts of the world.

In the subtropical and tropical countries for instance careful attention will have to be paid to malaria, a disease prevalent to a dreadful degree.

This illness, making millions of victims every year, is spread by the anopheles-gnat. Not only is this disease injurious to health, but by its prevalence it unsettles the economic conditions of the countries where it is endemic. For malaria weakens the workers' energies, and production is inhibited by frequent sick-leave.

Even before the World Health Organisation was instituted the malarial problem had been intensely studied. The extremely expert Malaria Commission of the former league of Nations performed extensive research in this field. Based on this research, it published a report in 1938, in which i a. the use of quinine was recommended to prevent and to cure malaria. This medicine, taken in a daily dose of 400 milligrammes, prevents malaria, while quinine, in a dose of from 1 gramme to 1·3 grammes a day for from 5 to 7 days, is an excellent remedy in case of attack of malaria.

For the inhabitants of the tropical and subtropical parts of this globe the advices of the former Malaria Commission still are of the utmost importance.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

HERIDITARY PICK-POCKETRY

The No. I pickpocket of New York was riding in the subway when he felt a hand on his wallet. He whirled about and confronted a pretty female face which, it turned out, belonged to the No. I pickpocket of Chicago. The discovery of their respective identities provoked a lot of technical talk, and she admitted that her technique had been bungling.

One thing led to another. They met frequently, and finally they got married. Pretty soon a child was expected. Of course, coming from such distinguished forebears, this child couldn't miss being the No. I pickpocket of America. But, alas, the baby was born with a deformity. Its right hand was tightly clasped, and nothing would make it open. Obviously with such a handicap it could never become a great pickpocket. The best medical men and surgeons could do nothing.

In desperation, the parents took the child to a psychiatrist. After trying all the conventional methods for relaxing such a tension, he decided to discard the scientific stuff and try something primitive. So he took a gold watch on the end of a gold chain and, holding it six inches or so over the little closed hand, swung it back and fourth. Gradually, the hand began to open, bit by bit.

You should have seen the amazed expressions on the faces of the astonished parents. For, in the hand was an object—the midwife's wedding ring!

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to :—

LONDON CORPORATION (N.M.)
JULLUNDUR CITY. (E.P.)

The Rationalist.

Monday 4-8-1952

GERM WARFARE

II

We observed that even in the epic times of India, there was no banning of all necessary weapons, all necessary tactics, in warfare. In Ramayana there is the case of Rama, incarnation of God, and embodiment of virtue, hiding behind a tree and shooting Vaaly engaged in combat with his brother Sugreeva. Vaaly, surprised, dismayed, dying, indignant, denounces Rama in scathing terms:

"Na twaam vinihataatmaanan dharmadhwajamadharmikam | Jaane paapasamaachaaram trinaih koopam ivaavritam || Sataam Veshadharam paapam prachchannamiva paavakam | Naaham twaamabhijaanaami dharmachchadmaabhi samvritam || Pramadaa sheela sampannaa patyevacha vidharminaa | Shathhonykritikah kshudro mitbhyaaprashrita maanasah | Kathham Dasarathena twam jaatah paapo mahatmanaa ||"

"You are a man with a deadened soul. You are a treacherous bounder posing as virtuous. You are a cad, a wicked reprobate. Like a well covered by grass, like a fire hidden behind a screen, you are a vile being posing as a saint. Like a virtuous wife who is wedded to a renegade husband, how did so noble a being as Dasaratha get a son like you, who are vile, worthless, and infamous?

Rama's defence is somewhat specious. He says that he has done no wrong, that Bharata is the Ruler of the land, and as his representative he has punished a sinner who was living with his brother's wife. And poor Vaaly, with his fuddled mind, seems to accept the defence.

Then in the Mahabharata, the author of that Magna Carta of philosophy, the Geeta Krishna,—Radhakrishna the first,—harangues Arjuna into bravery.

Seeing all his elders arrayed against him Arjuna wails:

"Aho bata mahatpaapam kartum vyavasitaa vayam | Yadraajya sukhalobhena hantum swajana mudyataah || Yadimaamaprateekaara mashastram Shastrapaanayah Dhaartaraashtraa ranay hanyuh tanme kshemataram bhavet ||"

"What foul sin we are about to commit We are out to kill our own kin for the sake of kingship. Better that I, unarmed, be killed by them with their arms. It would be happier for me!"

Then Krishna chides him and asks him not to talk like a timid fool, but to gird up his loins and fight, whoever might live and whoever might die.

Two hundred years ago England and France were waging war, not in Europe, but in India and America. Today the U.S.A. and U.S.S.R. are warring in Korea. The object of U.S.S.R is that the Union Jack and the Eagle might be furled like the Gandabherunda, and the Hammer and Sickle fly aloft in world supremacy. The object of U.N.A. is to prevent that happening. To tie the hands of the latter with squeemish objections,—"Don't cross Yalu river", "Don't bomb this or that objective". "Don't use this weapon", is as good as saying "Surrender" once for all. Any member of the U.N.A. who says that is a half-wit who is unfit to speak about world-affairs.

(To be continued). *Editor.*

THE MYSORE CO-OPERATITE SOCIETY, LIMITED.

Addressing a Press-Conference attended by all the Editors and Press Representatives in the City, in the premises of the Mysore Co-operative Society, Ltd. on the 29th last, Mr. G. R. Josyer, M.A., F.R.E.S., the new President of the Society, made the following statement:

" Gentlemen,

During the last fortnight the Mysore Co-operative Society has been in the news. You have been good enough to put it in the lime light. But unfortunately the public, in money matters, is easily scared. And the effect of the publicity has been rather to scare the public.

In consequence there has been a run on the Society, and we have felt like passing through a small earthquake.

Our object in inviting you to grace this function is to give you a first hand account of the happenings.

This Society was started in 1906. It is now 46 years old, with 3000 members, share capital of Rs. one lakh and 83 thousands, deposits of 6½ lakhs, and in its trade section sales of Rs. 500/- per day.

So it can be seen that it does play a small part in the social economy of the City.

It works under the Co-operative Act, under the jurisdiction of the Registrar, and is managed by a Committee.

Latterly the management was found to be acting in many ways rather wrongly, and it was found necessary to take the extreme step of removing the President and Secretary, and electing others in their stead.

That was news enough. But the two persons concerned, Mr. T. S. Rajagopal Iyengar, M.A. LL.B., M.L.C., and Mr. B. S. Rudrappa, Secretary, instead of acquiescing in the decision, or disputing it under the Co-operative procedure, rushed to the Civil Court, got out an injunction, invaded the Society, and called in the Police!

That was no doubt hot news for the press, but it scared the public and was bad for the Society.

All that, luckily, is over now, the injunction has been raised, and the case has been withdrawn with costs. The Society has opened a new chapter.

The new management wishes to abide by the law, and to serve the public, honestly, earnestly, and in a spirit of service. I am myself an old fossil, unearthed. I was President from 1939 to 1944 and have been only a spectator in recent years. I have been put in harness again, like an old horse in the midst of young stallions.

Gentlemen, Co-operation is claimed to be selfless service. Teaching is supposed to be a selfless profession. But it strikes me that Journalism is the most selfless of services. As a profession it is nothing. Without rewards, often without thanks, you have to strive to serve the public. It may be news to most of you that I was President of your Association from its start for ten years.

I have invited you, as an old friend, in order to put the facts of the Society before you, so that you might tell the public how things stand. As I said, I happen to be President, Mr. A. Krishnamurthy Rao, our worthy Municipal President, continues to be Vice President, and Mr. B. S. Thandavamurthy is the Honorary Secretary. The Committee consists of earnest workers whose sole desire is to serve the public in this field, as best they can.

I thank you for responding to our invitation."

Speaking next, Sri A. Krishnamurthy Rao, B.A. Municipal President, and Vice President

of the Society, gave the facts and figures about the working of the Society in detail, and paid tributes to the eminent citizens, late Lokahitaishi H. Nanjundaraj Urs, and Bapu Subba Rao, A. Krishna Rao, and C. Narasimhiah, V. Lingappiah and others, who had built it up on solid foundations. By bad luck it had come under the mismanagement of a few selfish persons in recent years. It had however come out of it now, with some damage no doubt, but without serious harm to its well-being. He urged the Press to inform the public that there was no need for anxiety and that the new Management would guard their welfare with zealous care.

Sri K. Puttu Rao, B.A B.L., Advocate, speaking on behalf of members, referred to the high-handed and illegal acts of the late Executive, as stated in Court.

Ten years ago, he said, the management of the Society was splendid,—he himself was Honorary Secretary then,—but not because of that,—but because Mr. G. R. Josyer was its President. Mr. Josyer was a man gifted with efficiency, ability, independence, integrity, and probity. To have one such would give prestige to the Managing Committee. Under his Presidentship again, he felt confident that the prosperity of the institution would be restored.

Questioned by the Press as to what the members of the Managing Committee, General Body, Auditor, and the Department were doing all this while, Sri A. Krishnamurthy Rao and Sri M. S. Nanjappa, replied that the opposition in the Managing Committee as well as the General Body were ignored or suppressed, and that the ex-President's influential position lulled the suspicions of the Department and the Auditor, and tied their hands.

In conclusion, Sri B. S. Thandavamurthy, the Hon. Secretary thanked the Press for kindly responding to the invitation, and hoped for their valuable co-operation.

THE POSTS & TELEGRAPHS CONFERENCE

Hon'ble Sri Jagajeevanram consents to preside:

Minister for Communications.
India.
New Delhi.
July 28, 1952.

"Dear Friend,

I have received your letter of the 17th July, 1952 inviting me to preside over a meeting of the P. & T. Union, Mysore, on the occasion of my visit to your city. I shall be very happy to attend a meeting of the P. & T. workers. I shall be at Mysore on the 20th and 21st August 1952. You may fix, in consultation with Shri C. V. Rajan, Postmaster-General, Madras, some time in the afternoon of the 20th or the 21st August for the purpose.

Yours Sincerely,
JAGAJEEVANRAM."

Shri G. R. Josyer, M.A. HONS
President,
Post & Telegraph Union,
Mysore.

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to:—
THE MANAGING DIRECTOR.
The Mandayam Banking Co., Limited,
Chamaraja Road, MYSORE.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds or publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

THE QUICKEST ACCELERATION!

FROM THE EARLY MORNING "OH FOR A LITTLE MORE SLEEP" FEELING

TO

PULSING ACTIVITY

IS

A "FIVE MINUTE" COLD BATH

WITH

MYSORE SANDAL SOAP

AND THE THRILL OF IT!!!

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M, 4359

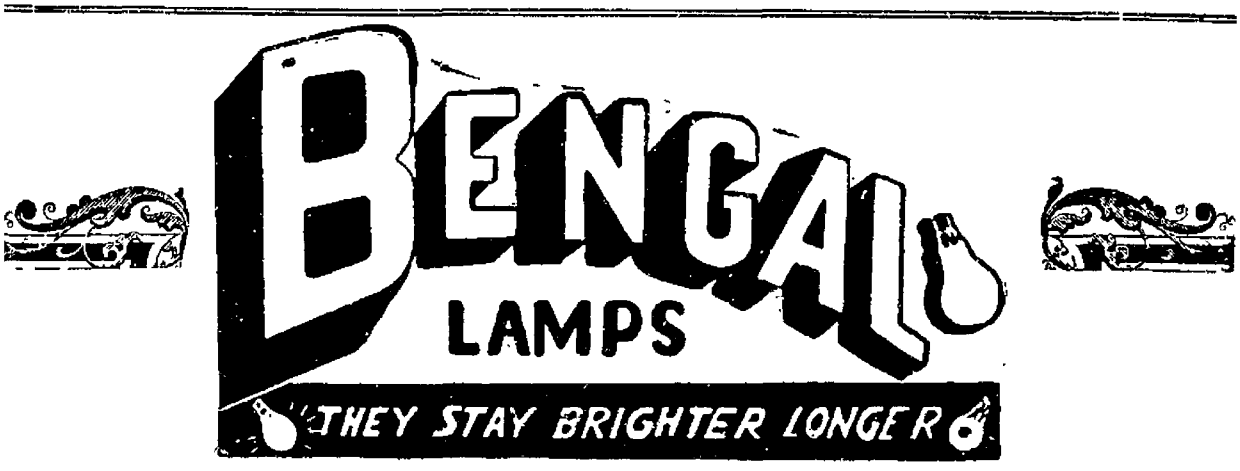
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 47] Monday 11—8—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-30, EDITOR: TAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man in the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

"THE MEDAPPA-RAJU CASE"

IN THE SUPREME COURT OF INDIA.
Original Jurisdiction.

Petition No. 195 of 1952.

L. S. Raju, residing at Bangalore, Mysore State, *petitioner.*

Versus

The State of Mysore, *Respondent.*

29th May, 1952.

CORAM.

The Hon'ble Sri M. Patanjali Sastri. C.J.
The Hon'ble Sri Bijan Kumar Mukherjea. J.
The Hon'ble Sri N. Chandrasekhara Aiyer. J.

FOR THE PETITIONER:

Sri Sheo Prasad Sinha, Senior Advocate; (Sri Shaukat Hussain and Sri Sri Narain Andley, Advocate, with him) instructed by Sri K. R. Krishnaswamy, Agent.

FOR THE RESPONDENT:

Sri. Somnath Iyer, Advocate-General of Mysore (Sri R. Ganapathy Iyer, Advocate with him), instructed by Sri P. A. Metha, Agent.

ORDER

This is a clear case for transfer. The petitioner has been convicted of an attempt to murder by poisoning Mr. Medappa, the Chief Justice of Mysore, on whose complaint the proceedings were instituted. The case aroused considerable local excitement and sensation, and, having regard to the position of the complainant as the head of the judiciary, the trial had to be held before a Judge specially brought down from Bombay. This, however, made no difference to the forum of appeal which was still the High Court at Mysore, and the petitioner accordingly filed his appeal in that Court. He now prays for a tranfer of the appeal to some other High Court as he apprehends that he will not have fair and impartial hearing of the appeal in the Mysore High Court which is presided over by the complainant. This is obviously a weighty ground for the transfer of the case, and the Advocate-General of the respondent State leaves the matter entirely in our hands. For any sound and reputable system of administration of justice it is as important that justice should appear to be done as that it is, in fact, done, and it is no reflection on the independence and impartiality of the learned Judges of the Mysore High Court to say that the ends of justice plainly require in the circumstances of this case that the appeal should be transferred to a Court outside the State of Mysore. We accordingly transfer the appeal to the High Court at Bombay for disposal.

The printing of the necessary records and preliminary matters will be carried out under the directions of that Court.

Sd. M. Patanjali Sastri. C.J.
Sd. B. K. Mukherjea. J.
Sd. N. Chandrasekhara Aiyer. J.

May 29, 1952.

POSTAL GRADUATE

Brown had taken a postal course in chemistry and was proud of his diploma.

Feeling a sore throat coming on he prescribed for himself, taking the prescription to a local druggist.

The druggist read it and asked; "Is this dog very big?"

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)
JULLUNDUR CITY. (E.P.)

CHIKADEVARAJA BINNAPAM

An esteemed Correspondent writes:

A short account of the celebration at Melkote of the Second Annual Saptaham of Chikadevaraja Binnapam, 1952:

His Highness the Maharaja of Mysore, as in the case of the First Annual Saptaham last year, was pleased to sanction a grant of Rs. 500 and ordered the function to be held at Melkote.

In accordance with the prescribed programme the Saptaham was commenced at Melkote on Sunday the 6th July 1952. Exactly at 4 P.M. Lord Sri Cheluvarayaswamy with *Ubhaya Nachchiamar* and Sri Ramanuja all fully adorned with brilliant and costly ornaments arrived in procession to the Rangamantapam in front of Tayar Sannidhi and graced the Presidential seat. That magnificent and superb Darshan was such as to fill to surfeit with devotional love even the heart of an atheist. It was a sight which one could hardly have in one's life.

The celebrated Nyayavedanta Vidwan Sri U. Ve. Karpankad Venkatacharya Swami who had come all the way from Madras to deliver the Saptaham discourses approached the Lord and the Agamikar gave the Lord's Prasadam as a token of His permission to deliver the discourses. Then the Vidwan occupied his seat and began to deliver the discourses.

The Rangamantapam was full to the brim all the six days, while on the Mangalacharana day the assemblage was almost double. The Swamijees of Sri Yatiraja Mutt and Alagiamanavala Mutt graced the Goshti all the seven days. So also did all the local Vidwans and those that had come from Madras, Bangalore, Mysore and other places, as well as others. The number of ladies was almost equal to those of gentlemen.

The discourses were delivered in Tamil. The discourse strictly confined himself to the text. He went from Binnapam to Binnapam. There was neither digression nor diversion, nor exaggeration nor the exercise of any flight of imagination. Everything was definite and to the point. But the manifestation by the Vidwan of the gems of truths imbedded in the expressions of the Binnapam was something wonderful, marvellous and splendid. Very few Pandits could dive deep to such depths. He began his discourses in easy-flowing, clear and easily understandable simple Tamil which even youngsters might grasp without any difficulty. Then he rose step by step to the highest level of the Sri Ramanuja Siddhanta Doctrine and these were expounded in such an astonishing manner that the Vidwans and Pandits became dumb-founded. In this manner the Vidwan lectured for an hour and forty-five minutes and covered the first four Binnapams. Even in that large gathering there was pin-drop silence and everyone was all attention lest the link should be missed. The discourse was a high class Tamil commentary on the Binnapams.

To our good fortune we had a Srutiprakasacharya in that erudite scholar, Vidwan and Pandit Srimadityadi Arayar Srinivasiengar Swamy. As soon as the Tamil word fell from the lips of the Vidwan the Arayar took it into writing in Kannada. In this way he has taken all the seven days' discourses which form an invaluable Kannada Commentary. In print this will not be less than 8 forms or 64 pages. Attempts will be made to get this printed.

After the close of the discourses there was *upacharam* to the Lord as also *dhupa*, *deepa*, *phalasamarpana*, *naivedya*, ashtottara-sata-stotrapathana, and Raajaasirvada. Thereafter there was *thirtha-prasada* viniyoga. The dis-

(*Continued on page 6*).

The Rationalist.

Monday 11-8-1952

GERM WARFARE

III

According to ancient Indian polity, when the first 3 tactics, persuasion, bribery, and dissention among the opposition, have failed, war becomes inevitable and has to be fought to the bitter end.

The most ancient known work dealing with the practice of war is "Dandaneeti" by Shukracharya. It is older than Manu, and older than Mahabharata. It is an encyclopeadic, comprehensive, and illuminating work. Comparatively speaking, Shukracharya may be said to be 10 times more brainy than Karl Marx, 100 times more philosophical than Radhakrishnan, 100 times more scientific than Raman, and 100 times more acute than Rajagopalachari.

Perhaps, when we think of the latest achievement of Mr. Rajagopalachari, the comparison is no compliment to Shukracharya. A Premier of such repute as Mr. Rajagopalachari, with Rs. 60 crores to spend per year, almost begs all round for a loan of Rs. 5 crores, and almost swoons with joy when he gets it, like a man with an income of Rs. 5000 being proud to be able to raise a loan of Rs. 500!

That shows the difference in the calibre of the 10000 B.C. Indian and the 2000 A.D. Indian.

Shukracharya defines war as a conflict between two parties who hate each other, and fight with weapons in order to attain selfish ends.

आविश्रतोऽशत्रुभावं उभयोरसंयतात्मनोः ।
अस्त्राद्यैस्स्वार्थसिद्ध्यर्थं व्यापारो युद्धमुच्यते ॥

War is of three kinds:

मन्त्रास्त्रैर्वैदिकं युद्धं नालाद्यैश्च तथाऽसुरम् ।
शस्त्रबाहुसमुत्थं तु मानवं युद्धमीरितम् ॥

"Fighting with incantations and charmed missiles is divine war; fighting with guns and other tubular weapons is demoniac war; and fighting with arms and hand to hand is human war."

"Having considered time and place, mutual strength and weakness, the possibilities of peaceful settlement, one should think of war."

"Autumn, winter, and the icy months are best for fighting. Spring is middling, and summer is bad."

"In the rains fighting is not commendable. It is the time for truce."

"But when the thing is urgent, one should gather one's strength, pray to God, and go forward."

"When straight fighting is not certain of success, one should use guile, like a crow which looks one way and goes in another."

"The warrior who dies a hero's death on the field of battle goes to Heaven as surely as a holy sage."

But

आत्मानं गोपयेत् सक्तो वधेनाप्याततायिनः
सुविधा ब्राह्मणगुरोः युद्धे श्रुतिनिदर्शनात् ॥

"One should make every effort to protect oneself, even by killing the opponent who comes to kill one, however venerable he may be."

"Always one should kill the enemy by fair means, or even unfair means."

धर्मयुद्धैः कूटयुद्धैर्हन्यादेव रिपुं सदा ॥

Evidently Dharma-Yuddha or fair fight with set rules was alright so long as the enemy was not getting the upper hand. Otherwise,

न युद्धं कूटसदृशं नाशनं बलवद्रिपोः ॥

"No war like a war of guile to destroy a strong enemy."

प्रफुल्लवदनेनैव तथा कोमलया गिरा ।
क्षुरधारेण मनसा रिपोरिच्छेद् सुलक्षयेत् ॥

"With benevolent face, with sugary speech, with razor-edged heart, one should strike the enemy in his vitals!"

Some of the things used make one aghast: boiling and explosive oil, the resin of the sal tree, casting of melted sugar and heated sand, pots filled with venomous snakes mixed with honey, spikes, big stones, saws, smoke-balls, burning husks of corn, and other injurious preparations, were all in vogue!

They are all of the same breed as germ-warfare. So any Indian of today who pretends to be shocked by the U.N.A's part in Korea is a prevaricating humbug.

War is like disease. You have to cure it by whatever means possible, by Faith-healing if possible, by offering a chicken to Mariamman if necessary!

Editor.

OUR FIVE YEAR PLANNERS

A Congressional Committee was in conference.

"Gentlemen," announced the chairman, "we have 150 million dollars to spend which if handled right, will get us thousands of votes."

"Let us build a bridge across the Mississippi," suggested one.

"But that will take only a few million," objected the chairman.

"Not the way I mean," said the other. "Let's build it lengthwise to the river."

MAGNA CARTA NOT SIGNED

Court officials have noted the striking similarity between the signatures of the Queen and the Queen Mother, although there are slight differences in detail. The Queen's handwriting gives evidence of her strong character.

Many of our kings and queens have been fairly plain writers. Queen Victoria wrote "a large, graceful old-fashioned Italian hand," which was very legible. And everybody has seen reproductions of our Queen Mary's signature which is always written without hesitation and very firmly.

No English king until Richard II was able to write his name. So when we read that King John "signed" the Magna Carta—a famous painting shows him, pen in hand, doing it—it is an inaccurate statement. King John didn't sign it—he couldn't write!

Charles II "wrote a little, fair, running hand," James II a large fair hand. Queen Anne's writing was round and fair. The first Queen Elizabeth wrote an upright hand not unlike our present Queen's. And King Henry VIII? He wrote a strong hand, but we're told that "he seldom had a good pen. He seems to have written with the haste and vehemence with which he spoke—hence the untimely destruction of many an honest goose-quill!"

X.

POLITICIAN'S MONEY

The politician climbed out of the taxi and began thumbing through his wallet for a new dollar bill.

"I suppose that like a lot of other folks these days," he remarked pleasantly to the driver, "you would rather have clean money?"

"Just gimme my dough, bud," said the driver, holding out his hand; "I don't give a hoot how you make it!"

X.

(*Continued from page 3.*)

courser was then honoured by the Lord through the Agamikar with garland and phala-prasada.

It was now 6-30 P.M. Lord Cheluvaraya-swami with the Goddesses and Sri Ramanuja went in procession to *vahana-mantap* for *unjal-utsavam*. Thus ended successfully the first day's celebration of the Saptaham.

All the seven days the discourses were delivered in Ammanavara-Sannidhi Rangamantapam alone. On the 2nd, 3rd, 4th, 5th and 6th days, the Agamikar welcomed the *upanyasakar* by granting Sri's garland. At the close of the day's discourse also the Vidwan used to be honoured with garland and phala-prasadam in the *sannidhya* of the Goddess (Sri Yadugiri Nachiar). The remaining functions were as on the first day.

On Saturday the 12th July there was the Maha-Mangalacharana and, श्रेयःप्रार्थनं on account of the birthday of His Highness the Maharaja.

In connection with Krishnaraj Tirunal the Lord Ramapriya had to proceed to Kalyani Mantap for the celebration of the Nagavalli Festival. Hence Sri Yadusaila-vallabha with Sri Ramanuja arrived in procession to the Rangamantapam at about 1 P.M. in His golden palanquin. There the *Kalyana Tayar* took a seat in the palanquin front of Sri Yathiraja Sampathkumaran. This day's function took place as on the first day under such a Presidency. It was commenced at 2 P.M. and successfully came to a close at 5 P.M. Immediately the whole assemblage in one voice involuntarily prayed at the holy feet of Sriman Narayana in these words—

जै। श्रीजयचामराज ओडेयर् बहदूर् महाराजेन्द्रस्य सुपुत्राद्यास्तिरस्तु।

Thereafter there was upachara etc. as on the first day. There were as usual ashtottara-sata-stotra-pathana and Rajasirvada. The upanyasakar was blessed and honoured by the Lord with garland, *Phala-Prasada* and *Sambhavana*.

All those who had taken part in these celebrations left the temple expressing their desire that in this very manner every year the Saptaham should be celebrated in the important holy centres.

In this manner the Second Annual Saptaham was celebrated satisfactorily and successfully with such grandeur as was consistent with the status, greatness and eminence of our Maharaja.

The success was mainly due to the invaluable services rendered by Srimadityadi Krishnakumar Alasingracharya Swami who was the Vice-President of the Melkote Municipality for a number of years and who had ripe experience of all the affairs connected with the temple. Sri Cheluvachar had given for the temporary housing of the Bhaktas his splendid modern bungalow. The temple servants, the Vidwans, Bhaktas, in fact the whole town of Melkote willingly and enthusiastically co-operated and made the celebration a grand success.

Patel Sri B. Hanume Gowda and Danavinahatti Malle Gowda of Arakere-Mandayathakoppal, Srirangapattanam Taluk had sent to Melkote free of cost 150 seers of superior rice for the Lord's *nivedanam* and for the *Tadiyaradhanam* of Bhaktas.

In every nook and corner the talk was about the wonderful *darshan* of the Lord, about the splendid discourses and about the Saptaham organisation by the Maharaja who was loudly praised by all.

'सर्वे जनास्सुखिनो भवन्तु। समस्तसन्मङ्गलानि भवन्तु। चिरमभिवर्धतां यदुसंतानश्रीः!'

Let the whole world become happy! Let all prosperity attend them! May the prosperity of the descendants of Yadu grow eternally!

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

MYSORE

THE HOME OF SANDALWOOD

The use of Sandalwood has always been interwoven with the religious, social and ceremonial life of the Orient—To-day the lingering perfume of this wood may be truly said to have made its conquest of the world—Genuine Sandalwood Oil of the greatest purity is distilled in the Government Factory in Mysore and distributed all over the world through accredited Agents—It is employed not only in languorous scents for the handkerchief; but also in soaps and other toilet preparations of the most exclusive quality.

All Enquiries for :—

MYSORE SANDALWOOD OIL

for use in Soaps, Perfumes, etc., etc.,

To

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. M, 4359

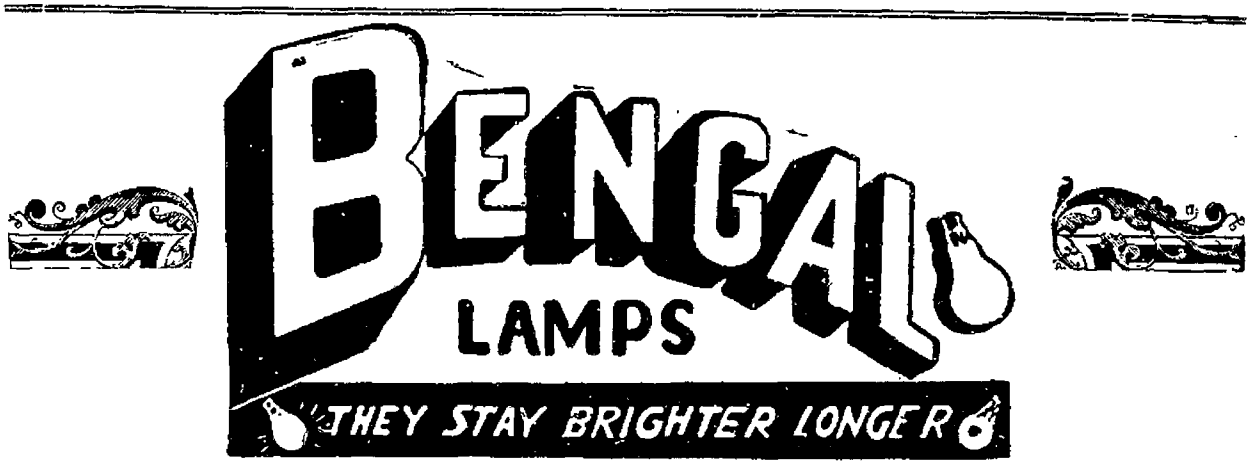
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 48] Monday 18—8—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY (1928-38. EDITOR: YAJURVEDA (2 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

A NOBEL PRIZE FOR MEDICAL RESEARCH

There are numbers of contagious diseases in this world; one of them is diphteria, widespread especially among children. The disease, caused by a bacillus, mainly infects the cavity of mouth and throat and there it causes inflammations, which in the most serious cases may result in suffocation.

When in 1894 the German research-worker, Behring, discovered a remedy against the illness, this was most important. In the bloods of animals suffering from diphteria he had found anti-bodies which when injected to a diphteria patient, considerably reduced the danger of serious complications.

In 1901 Behring received the Nobel Prize for his research work which was of the utmost importance to medical men and rightly so, for people who discover means to combat or prevent disease, are doing grand work.

Involuntarily one's mind turns to that old tribe of old Indians, living in America centuries ago, and curing fever by chewing a bit of cinchona-bark. For once there must have been a Red Indian who discovered the medical properties of this cinchona-bark; however, no one will ever know his name..... Yet his secret has transpired, not only in America, but in Europe as well, and nowadays quinine is made from cinchona-bark; quinine that most important medicine when combating malaria, which has such a deleterious influence on man's life in tropical and subtropical regions. In those regions malarial fevers are a tremendous calamity, and therefore it is enormously important that the extremely expert Malaria Commission of the former League of Nations, which published a report in 1938, mentioned as a prophylactic against malaria, quinine in a daily dose of 400 milligrammes during the infectious season. As a remedy too, quinine is important: in that same report a dose of from 1 gramme to 1·5 grammes a day for from 5 to 7 days was recommended as a medicine in case of an attack of malaria.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

LIKE THE A. I. R.

The audience was being addressed by a doctor in a voice resembling summer thunder. A baby in the hall began to cry and the mother was taking her out.

"Don't trouble yourself, madam," shouted the speaker. "The child is not disturbing me."

"But you are disturbing her," snapped the mother and left the hall!

AMERICAN TOURISTS

A number of tourists were looking down the crater of Vesuvius. An American gentleman said to his companion: "That looks a good deal like the infernal regions."

A Danish lady, overhearing the remark, said to another:

"Good gracious! How these Americans do travel!"

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)
JULLUNDUR CITY. (E.P.)

GOD'S CRITICS

A religious speaker was expounding on the great work of the Church to a motley crowd in Hyde Park. Some of his remarks infuriated a grimy proletarian who worked his way to the front. Looking contemptuously at the speaker, he snarled: "The Church is supposed to have existed for two thousand years and yet look at the state of the world."

The speaker looked intently at his interrupter and said, quietly: "Water has existed for two million years, yet look at the state of your face!"

JUDICIAL CARE

A certain judge, who is deaf, was hearing a case in which both plaintiff and defendant were also deaf.

The plaintiff said: "This man ought to be made to pay his rent."

The judge, not hearing the statement, said cautiously to the defendant: "What have you got to say about that?"

"Well," said the defendant, "I always grind my corn by night."

Finally the judge said: "I have considered this case with great care, and have come to the conclusion that both brothers are equally liable to support their mother."

HEALTHY JOB

"I never thought I'd pull through but I did. First I got tuberculosis, then pneumonia, ptomaine, appendicitis and phthisis. Then came arterio-sclerosis, angina pectoris, rheumatism, arthritis, influenza and sciatica. I was given morphia, strychnine, hypodermics ...."

"You look well on it!"

"I wasn't ill, you ass. I was up for my spelling test in connection with a Health Ministry job."

AND THAT IS LAW

A question of much interest to lawyers and judges alike was the subject of lively exchanges in the House of the People lately between Mr. N. C. Chatterji, former Judge of the Calcutta High Court, and Dr. K. N. Katju, who was a distinguished lawyer before assuming political office.

Defending the denial of legal representation to detenus, the Home Minister said the semi-judicial advisory committees contemplated by the Detention Bill would take a much more sympathetic view of any detenu appearing before them if he was not accompanied by a lawyer. If the chances of release were 50 per cent, he said, the appearance of a lawyer might reduce it to five. They had, therefore, 'protected' the detenus from lawyers.

This brought protests from the Opposition, some saying that it was an aspersion on the Bar. When in his turn, Mr. Chatterji, quoting authorities, said judges could not do their job without the assistance of lawyers, Dr. Katju retorted that it was an aspersion on judges.

The Chair chose to take no serious notice of this bantering.

Dr. Katju also told the House that a lawyer would "feel completely at sea" before an advisory board considering preventive detention cases, because "there will be nobody to report him." "I sometimes think, he added, "that judicial proceedings will be minimised and arrears diminished by 10 per cent if there were no reporters!"

A member: "This is slander."

The International Academy of Sanskrit Research Mysore, India.

Anybody who thinks that Sanskrit is only a few thousand years old is labouring under a pitiable misconception. So called scholars have been cooking up cock-and-bull stories about the age of Sanskrit, and getting away with it. They are like children afraid to go into the water for fear of drowning. They touch the brink of the sea, and say they have measured its length and breadth and depth.

To measure the antiquity of Sanskrit through Rawlinson's spectacles, is like taking a walking-stick to fathom the depth of the Atlantic. India was habitable millions of years ago. It was inhabited by virile men millions of years ago. Their active muscles and minds were not inert, but developed a civilization,—not mechanical and gross, but humanising and spiritual—hundreds of thousand years ago. Only the purblind could dispute these facts. That civilization is embalmed in Sanskrit.

Some of it has floated down to us. Some of it may have gone into the sea. But some of it may still be found, if looked for with humility and devotion, as Bhageeratha looked for the Ganges, or Livingstone looked for the source of the Amazon.

The International Academy of Sanskrit Research has discovered a few such Kohinoors. One of them is "Vymaanika Shastra" or Science of Aeronautics by Maharshi Bharadwaja.

It conveys our ancient knowledge of manufacturing aeroplanes, far in advance of present day achievements either in Europe or America. At the very outset it speaks of manufacturing Aeroplanes which "will not break, cannot be cut, will not catch fire, and cannot be destroyed." Which aeroplane today is unbreakable, uncuttable, unburnable, and indestructible?

A few sample extracts from it in the enclosure will give an idea of its language and contents. Its publication with English translation would contribute in no small measure to the progress of this so-called modern science. It is a duty which Indians of today owe to themselves, and lovers of culture anywhere owe to the ancient culture which is the common heritage of mankind.

G. R, JOSYER,
Director.

THE INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE, INDIA.

महर्षि भरद्वाज प्रणीतं

वैमानिक शास्त्रम्

AERONAUTICS

BY

Maharshi Bharadwaja

A MANUSCRIPT FROM THE PRE-HISTORIC PAST ! !

Some Sample Extracts :

अष्टाध्यायसमायुक्त मतिगूढं मनोहरम् ।
जगतामतिसंधानकारणं शुभदं नृणाम् ॥
अनायासाद्व्योमयानस्वरूपज्ञानसाधकम् ।
नानाविमानवैचित्र्यरचनाक्रमबोधकम् ॥
वैमानिकाधिकरणं कथ्यतेऽस्मिन् यथाविधि ॥

"In this book are described in 8 pregnant and captivating chapters, the art of manufacturing various types of Aeroplanes of smooth and comfortable travel in the sky, as a unifying force for the Universe, contributive to the well-being of mankind."

पृथिव्यप्स्वन्तरिक्षेषु खगवद्वेगतस्स्वयम् ।
यस्समर्थो भवेद्गन्तुं स विमान इति स्मृतः ॥

"That which can go by its own force, like a bird, on earth, or water, or in air, is called 'Vimaana'."

देशाद्देशान्तरं तद्वद्द्वीपाद्द्वीपान्तरं तथा ।
लोकाल्लोकान्तरं चापि योऽम्बरे गन्तुमर्हति ।
स विमान इति प्रोक्तो खेटशास्त्रविदां वरैः ॥

"That which can travel in the sky, from place to place, land to land, or globe to globe, is called 'Vimaana' by scientists in Aeronautics."

अमेद्यत्वाच्छेद्यत्वादाह्यत्वाविनाशत्वादिगुणविशिष्ट-
विमानरचनाक्रियारहस्यम् ।

"The secret of constructing aeroplanes, which will not break, which cannot be cut, will not catch fire, and cannot be destroyed.

विमानस्तम्भनक्रियारहस्यम् ।

The secret of making planes motionless.

विमानादृश्यकरणरहस्यम् ।

The secret of making planes invisible.

परविमानस्थ जनसंभाषणादि सर्वशब्दाकर्षणरहस्यम् ।

The secret of hearing conversations and other sounds in enemy planes.

परविमानस्थवस्तुरूपाकर्षणरहस्यम् ।

The secret of receiving photographs of the interior of enemy planes.

परयानागमनादिक्प्रदर्शनक्रियारहस्यम् ।

The secret of ascertaining the direction of enemy planes' approach.

परविमानस्थ सर्वजनानां स्तब्धीकरणरहस्यम् ।

The secret of making persons in enemy plane lose consciousness.

शत्रुविमाननाशनक्रियारहस्यम् ।

The secret of destroying enemy planes.

यथा सर्वाङ्गसंयुक्तो देहस्सर्वार्थसाधने ।
समर्थस्स्याद्विमानश्च सर्वाङ्गैस्संयुतस्तथा ॥

Just as our body if complete in all its limbs can achieve all things, so an Aeroplane should be complete in all its parts in order to be effective. Commencing from the photographing mirror underneath, an aeroplane should have 31 parts.

विश्वक्रियादर्पणस्थानमारभ्य यथाविधि ।
एकत्रिंशद्विमानाङ्गस्थानान्युक्तानि भूरिशः ॥

अग्निमित्रोक्तविधिना पटजात्यनुसारतः ।
ऋतुधर्मानुसारेण कवचादीन्प्रकल्पयेत् ॥

The pilot should be provided with different materials of clothing according to differences in seasons, as prescribed by Agnimitra.

कल्पशास्त्रोक्तविधिना ऋतुकालानुसारतः ।
यन्तृणामाहारभेदा स्त्रिविधा इति निर्णितः ॥
पञ्चविंशतिसंख्याका ऋतुजा विषशक्तयः ।
पूर्वोक्ताहारभेदेन विनाशं यान्ति नान्यथा ॥

Three varieties of food should be given to pilots, varying with the seasons of the year, as per Kalpa-Shastra. 25 kinds of poisons which arise in the seasons are destroyed by the above changes of diet.

आहाराः पञ्चधा प्रोक्ताः देहपुष्टिकराश्शुभाः ।
अन्नकाञ्जिकपिष्टतद्रोटिकासाररूपतः ॥

"Food is of five forms, cooked grain, gruel paste, bread, and essence. All of them are wholesome and body-building."

विमानार्हाणि लोहानि भारहीनानि षोडश ।
ऊष्माण्युक्तानि सूत्रेऽस्मिन् शौनकेन महात्मना ॥
एतच्छोडश लोहान्येव यानरचनाविधौ ।
वरिष्ठानीति शास्त्रेषु निर्णीतानि महर्षिभिः ॥

"Metals suitable for Aeroplanes, light, and heat-absorbing, are of sixteen kinds, according to Shownaka. Great sages have declared that these 16 metals alone are the best for aeroplane construction."

The manuscript contains details of invaluable worth on these and allied matters whose publication should open out new vistas in modern aeroplane manufacture.

G. R. JOSYER, M.A., F.R.E.S.,
Director,
INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH
MYSORE, INDIA.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and man of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

MYSORE

THE HOME OF SANDALWOOD

The use of Sandalwood has always been interwoven with the religious, social and ceremonial life of the Orient—To-day the lingering perfume of this wood may be truly said to have made its conquest of the world—Genuine Sandalwood Oil of the greatest purity is distilled in the Government Factory in Mysore and distributed all over the world through accredited Agents—It is employed not only in languorous scents for the handkerchief; but also in soaps and other toilet preparations of the most exclusive quality.

All Enquiries for :—

MYSORE SANDALWOOD OIL

for use in Soaps, Perfumes, etc., etc.,

To

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

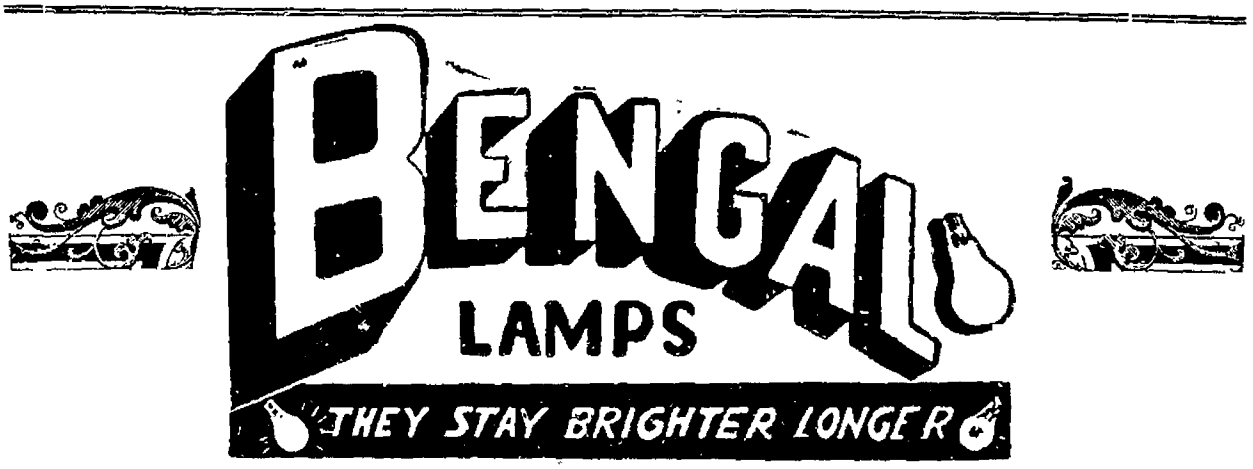
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. XII No. 49] Monday 25—8—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1929-36. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

SCIENCE AT WORK

A Member of the Paris Society of Anthropology and the American Academy of Political Science, Mr. J. A. Rogers, has written two volumes of a three-valume work called "Sex and Race," which have been placed in the Rare Books Section of the Library of Congress, Washington.

The book is dynamite, for it is based on research lasting thirty years and reveals that something like a million White Americans have traces of Negro blood in their ancestry.

Millions of Europeans, too, have at least one Negro ancestor, particularly those who live on the coast of the Mediterranian, and in Cornwall and the South of Ireland. According to Rogers, Pushkin, Dumas, Robert Browning, Disraeli, Heine, Thomas Mann and scores of eminent men had a tinge of Negro blood.

Mr. Rogers maintains that an infusion of Negro blood has a strengthening effect on any racial strain.

BAND-LEADER'S STICK

A villager who was on a visit went to an opera and had taken one of his children with him. A soprano was singing an aria in which there were many strident notes.

"Daddy, why does that nasty man threaten that woman with his stick?" the child wanted to know.

"He doesn't threaten her; he's the orchestra leader," the father explained.

"But if he doesn't threaten her, then why does she yell so loud?"

BEAUTY OF PEARLS

Some New Zealand women are reviving an old custom: they are sleeping with their pearls. They believe that this increases the beauty of the pearls—and jewellers say they are right.

Said one: "It's not just an old wives' tale that wearing pearls in bed improves them; it has a sound foundation in scientific fact. Real pearls contain oil which tends to dry out of them as time goes by. But by contact with the human skin, pearls have the power of absorbing oil from the pores and replacing that which they have lost. Thus the beauty and lustre of the pearls are enhanced."

Pearls are tough and can take any amount of hard wear. It does them no harm if you bathe in them, either in the sea or in the bathtub.

What about wearing artificial pearls in bed? This, too, is excellent, say the experts. The human contact puts a natural gloss on the spheres in just the same way as an oyster does, and often the pearls look better after twenty years of wear than when they were new!

MARRIAGE

Chi. SACHIDANANDAN, B.A. HONS., son of Sri G. Shankara Chetty, B.A. B.L., Public Prosecutor, Mysore, with Sow. SOWBHAGYAMMA, daughter of Sri C. M. Puttappa, Rampur, Kollegal, on 25-8-52, at 477, Dewan's Road, Mysore.

Sri S. G. PARTHASARATHY, son of Sri S. R. Gopalaswamy, Hunsur, with Sow. SHANTA, daughter of Sri T. S. Venkatachar, Advocate, Kolar, on 25-8-52, at Kolar.

POST & TELEGRAPH, TELEPHONE AND R.M.S. CONFERENCE, MYSORE.

Welcome Speech by Sri G. R. Josyer, M.A., F.R.E.S., President, P. & T. Union, Mysore.

22-8-1952.

Hon'ble Sri. Jagjiwan Ram, Ladies, and Gentlemen,

Allow me to offer you a hearty welcome to this Conference of the Postal, Telegraph, Telephone and R.M.S. personnel in Mysore.

Your response to our invitation, Sir, is like a father's response to the call of his youngest child. The Mysore P. & T. Union is a small affair in the scheme of the Indian P. & T. machinery. Only last year a leader from Madras came and taunted the Mysore Union with being dormant. And like a parent you have come to the protection of the little one, and given it backing.

You and Mysore, Sir, are not strangers to each other. About 3 years ago, you were here for over two weeks, and a slice of Mysore was known by your name, "Jagjiwan Nagar." I wonder however whether anyone gave you then a composite picture of Mysore, and told you what it stood for.

It has been considered by many a vital spot of India. A historian, Lewis Rice, has said, "If there be any truth in the observation that small countries with diversified and distinctive physical characteristics have played the greatest part in the world's history, and given rise to its most distinguished men,—Greece, Palestine, England, being quoted as instances,—Mysore, it seems to me, may fairly claim a place in the category."

And a distinguished colleague of yours, and Chief,—the first Indian Governor General,—without a second, Sri C. Rajagopalachari, is even more specific. Visiting the City in 1948 he said,

"The State has now been handed over to a democratic machinery. Successive, and able, administrators, under His Highness's predecessors, have built this Province to an enviable degree of progress and glory. The new Government has taken over the responsibility. If I were there, I would not sleep happily. You have taken over a glorious thing, and it is hard to maintain it in good condition. My colleagues in national agitation and struggle, have taken over, I feel, a very high responsibility. It is not easy to maintain the State, and keep it up to the level it had reached through the talent, industry, devotion and patriotism of the previous administrators."

"You will have to work hard, my dear friends, if you desire that people may not regret the change. You will have to work very hard. It is not enough to be patriotic in the old sense. It is necessary to be patriotic in a new sense. We have to anxiously plan, we have to be straightforward in the execution of our promises and plans. We have to think hard."

"Democracy has come when life, both individual and national, has become harder than ever before. People are inclined to think only about achievements, and not about difficulties. Yet democracy will be untrue to itself, if it did not exert that special anxiety in order to meet all the numerous and great difficulties that now face them, and produce the result over which people may say, 'Well, Democracy is not bad after all!'"

Having a member of the Sovereign Central Government before one, one is tempted to examine its achievements in the light of those words. But I promised to make this a pleasant meeting, and will not say anything which may cast a shadow over it.

The Postal service, Sir, is not a new service in Mysore, and is a hallowed service in India. Three centuries ago, a famed ancestor of H. H. the present Maharaja, Chikkadevaraja Wodiyar, introduced the Postal Service as part of his administrative organisation of the country. For a long period thereafter, all letters were entered in registers and despatched without any extra charge!

The expression "hallowed" is justified in that sage Narada was, in effect, a venerable Post-man! No offence meant, and there need be no riots as in Kanpur. Narada conveyed messages as the postman does, but without payment, and showed the holiness of it.

That it is a noble calling is also shown by Rabindranath Tagore singling it out for his pretty literary piece, "The Post Office"!

So the P. & T. people ought to feel proud of their calling.

Conferences are meant to explore grievances. Some Conferences may also exaggerate them. But we shall not do so.

Not long ago, a gathering of the Government Member, Director General, and Post-master General used to be an "all white" presence. It is refreshing to find it today "all brown." Somebody has recently said that Adam was black. We can understand Krishna being black, and Rama being black. But Adam, the father of the whites, being black, is rather startling. But the object of the modern scientist is to startle. Otherwise he wouldn't be a "Modern Scientist"!

To speak of workers' grievances to one who has filled the full term of four years as Labour Minister, is like "carrying coals to New-castle;" or if we may improve the imagery, like "carrying Gold to the Gold Mines". You have known these problems inside out, and have no doubt sought their solution in your day, perhaps with very partial success. Today you are holding just the opposite port-folio. No one need ask more of you than that, so far as these services are concerned, you go on granting, as Communications Minister, all that you urged for as Labour Minister!

I am however asked to place a few specific points before you for sympathetic consideration:

1. The grant of house-building loans at present is extremely rare. In view of the housing scarcity everywhere, building loans to permanent employees should be granted on a systematic basis as a part of National Planning, to the extent of 2 years' salary, repayable in 48 instalments.

2. While Cashiers and Assistant Cashiers in other Departments are given extra emoluments on account of the risk and responsibilities, Postal Treasurers and Asst. Treasurers

are denied the same. It would be fair to give them allowances of Rs. 30 and Rs. 20 respectively, as in the Chief Accounts Office at Calcutta.

3. While Town-Inspectors in both First Class and Second Class Offices have to do the same work, it is unfair not to give both the same allowance. It is urged that the same allowance be granted to both.

4. Class III and IV staff of R.M.S. and Posts doing duty on Sundays are entitled to extra-duty allowance. They are now given only a nominal extra. This injustice is urged to be rectified.

5. House accommodation being equally costly both in Bangalore and Mysore, the lower scale granted in Mysore is insufficient. It is requested that the same scale be granted in Mysore also, and that the salary limit for the allowance be raised from Rs. 100 to Rs. 250.

6. While the integrated Railway employees were granted the Central scales of pay from 1-4-1950, the P. & T. and Telephone employees have been granted from 1-4-51. Since the withholding of 1 year's dues is neither legal nor ethical, it is prayed that they be disbursed without further delay, since there is absolutely no scope for prevarication in the matter.

7. It is urged that male and female Telephone operators should be treated equally in recruitment and service conditions; that linemen outside headquarters be given daily allowances, and weekly offs; and that qualified engineering staff in the Telephones be given the same pay as in the railways.

8. The Time scale supervisors, posts which were originally in the L.S.G. Cadre before Mr. Bewoor introduced his rationalisation may be reconverted into L.S.G., and opportunities given to the staff for promotion on basis of merit and service to thess posts.

9. Accountants in Head Post Offices being men of special qualification and competence, it is urged that the posts of Accountants may be raised to L.S.G. Cadre.

It seems rather an irony that in the 5th year of our sovereign independence, these trivial concessions have to be prayed for by the descendants of a great, ancient, and opulent nation. As one of the key-men charged with remoulding the nation today, it may interest you to know exactly how great it was.

According to one scholar, "The early civilization, the early arts, the indubitably early literature of India, are equally the civilization, the arts, and literature of Egypt and of Greece—for, geographical evidences, conjoined to historical fact and religious practices, now prove beyond all dispute that the two latter countries are the colonies of the former"!

Sir Walter Raleigh strongly supports the view that India was the first peopled country on the globe.

"That the Hindus, Persians, Egyptians, and the Chinese, from the earliest periods of their history, divided the time alike, namely, the year into 12 months and 365¼ days, and the day into 24 hours; that they divided the zodiac alike into 12 signs; that they divided the week alike into seven days, which being an arbitrary division, could not be the result of an accident, but proves that they obtained it from the common source of an ancient people who already possessed a high degree of civilization," says another scholar. Count Bjornstjerna,

the Swedish Sanskritist, declares, "It is there, in Aryavartha, we must seek not only for the cradle of the Hindu religion, but for the cradle of the high civilization of the Hindus, which gradually extended itself in the west to Ethiopia, to Egypt, to Phoenicia; in the east to Siam, to China, and to Japan; in the south to Ceylon, to Java and to Sumatra; in the north to Persia, Chaldea and to Colchis, whence it came to Greece and to Rome, and at length to the remote abode of the Hyperboreans."

And "Ararat" which writers refer to as the original home of the race, is the "Aryavartha," of India, and not any mythical spot in Central Asia.

Tod, the historian, observes that the annals of the Yadus of Jaisalmere state that long before Vikrama they held dominion from Ghazni to Samarkand. A multiplicity of scattered facts and geographical distinctions fully warrant our assent to the general truth of these records which prove that the Yadu race had dominion in Central Asia." In fact the word "Satrap" that one meets in Roman history, is Sanskrit "Kshetrapa"—or "Governor of Province", mispronounced.

Other writers have recorded, "For full 30 centuries India stood out as the very heart of the old world, and maintained her position as one of the foremost maritime countries. She had colonies in Pegu, Cambodia, Java, and Sumatra, in Borneo and farther east as far as Japan. She had trading settlements in Southern China, Arabia, Persia, and the east coast of Africa. Her culture influenced those of the Aztecs of Mexico and Incas of Peru. Ship-building was known in India before 2000 B.C.; and maritime commerce flourished between India and Babylon before 600 B.C., chiefly through Dravidians of Southern India. The most valuable of the exports was silk, which, under the Persian Empire was exchanged by weight in gold! It so allured the ladies of Rome that they also bought it for its weight in gold."

A very ancient Sanskrit Manuscript recently discovered here speaks of our ancients manufacturing Aeroplanes which would be unbreakable, uncuttable, unburnable, and indestructible:

'कलासंयोजनद्वारा अभेद्यत्वाच्छेद्यत्वादाद्यत्वाविनाशत्वादिगुणविशिष्टविमानरचनाक्रियारहस्यम् ।'

Elder Pliny, the Roman writer, complains that there was "no year in which India did not drain the Roman Empire of a hundred million sesterces!" And the Greeks knew Sugar only through India, the word itself being from Hindi "Sakar" and Sanskrit "Sharkara."

These facts, could be multiplied without limit.

With all that heritage, that today we should be soliciting aid and advice from anybody, from anywhere, is like Einstein losing his memory and brains, and begging Ashok Mehta to get him admitted to Intermediate P.C.M. in Bombay University!

So it is in keeping with the nation's present ignorant and humiliating position that these Unions have to beg for small favours.

And it is not as though Government are unable to grant them. The Finance Ministers are getting money by all imaginable taxation, pursuing a man even after death, and even by dispossession, under the plea of removing inequalities added to substantially by aid from World Bank, from America, from Colombo Plan, and what not. So it is not a question of money.

Nor is it against Government policy. When protection has to be given by imposing duties or prohibiting imports, when prices have to be fixed, for sugar, cloth, steel, coffee, or anything, the Ministers follow the dictates of the organizations dealing in those commodities. It would be strange if the Communications Minister alone should go against that practice, and ignore the existence of the Postal Organizations. It would be perfectly legitimate for the Railway and Communications Ministers to whole-heartedly comply with all the reasonable requests of their recognised Unions, just as the other Ministers are doing in their particular fields.

Recently there was a report that the Chairman of the British Overseas Airways Corporation, Sir Miles Thomas, requested that one of his pilots bring him a parrot from Africa; and that the parrot's first words on arrival last week were, "More pay for air-crews."

According to Sanskrit,

युक्तियुक्तं वचो ग्राह्यं बालादपि शुकादपि ॥

"Sensible advice should be welcomed, whether it come from a boy's mouth, or a parrot's beak."

I said that the P. & T. Union, Mysore, was an infant body. Nevertheless I trust, Sir, that the points that it has submitted will be viewed by you,—as both Communications Minister and ex-Labour Minister,—and by their respected Chief, the Director General, in a spirit of benevolent compliance.

A RIBBENTROP STORY

Viscount Simon, who served under five Prime Ministers—as Attorney General, Home Secretary. Chancellor of the Exchequer, Foreign Secretary, Lord Chancellor—tells in "Retrospect" (Hutchinson, 25s.) an amusing story of the Lausanne Conference. Herriot, the French Premier, watching von Papen, whispered to Simon: "The more I study the face of a German crvalry officer, the more I admire—his horse!"

When Ribbentrop was Ambassador in London he began sending out invitations in high-faluting German, which resulted in one Minister turning up for dinner when he was invited to lunch! Challenged by Mrs. Ronald Griville, Ribbentrop haughtily upheld a German's right to send out invitations in his own language. "Well," she said, "it would be very awkward if the Siamese took the same course!"

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.
Editor.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

MYSORE

THE HOME OF SANDALWOOD

The use of Sandalwood has always been interwoven with the religious, social and ceremonial life of the Orient—To-day the lingering perfume of this wood may be truly said to have made its conquest of the world—Genuine Sandalwood Oil of the greatest purity is distilled in the Government Factory in Mysore and distributed all over the world through accredited Agents—It is employed not only in languorous scents for the handkerchief; but also in soaps and other toilet preparations of the most exclusive quality.

All Enquiries for :—

MYSORE SANDALWOOD OIL

for use in Soaps, Perfumes, etc., etc.,

To

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4339

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. XII No. 50] Monday 1—9—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1938–48. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA(EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

VEDIC MATHEMATICS

Shri Sankaracharya of Govardhan Peeth (Puri) recently gave a black-board demonstration of the infinite application of the "wonders of Vedic mathematics."

Speaking at the University, Shri. Sankaracharya said that the appendix to the Atharva Veda contained 16 "sutras" a study of which would give masterly knowledge of all branches of mathematics.

Well-known western scholars, he added, had either dismissed them as "unintelligible" or as "nonsense". After 8 years of research, he said he had found the key to the sutras. These were quite simple and easy to remember, he added.

"The vast researches of modern mathematics" he declared, have not brought us yet to the threshold of Vedic mathematics.

"The complication of western mathematics disappear in Vedic formulae."

Shri Sankaracharya, who is 85 years old, said that it would require only eight months study to acquire a thorough understanding of the sutras and it would be more valuable than the knowledge acquired through 20 years of strenuous study and much too difficult modern methods."

With a chalk in his hand, "Jagadguru" Sankaracharya explained how the application of a short sutra could simplify an otherwise laborious process of multiplication or division or even the conversion of vulgar fractions to "noble decimals."

"It is no magic, but only mathematics," he said.

"The numeral notation value expressed with the help of zero which is our creation, has been adapted by the West. The importance of its creation can never be exaggerated.

THE NEHRU WAY

Suddenly, a day before Parliament was due to adjourn *sine die*, the Prime Minister announced twelve new appointments. Of this, eleven were new appointments as Deputies and one was a promotion from a Deputy to a Minister of State. Parliamentary Secretaryships have been left out of this reckoning. Before the government was thus expanded, there were 15 Cabinet Ministers, five Ministers of State and two Deputy Ministers. Their aggregate salary and sumptuary allowances was Rs. 73,500 per month. At present, there are 15 Cabinet Ministers, six State Ministers and twelve Deputy Ministers. The aggregate of their salaries and sumptuary allowances come to Rs. 78,350 per month. Besides this there is the cost of rent free houses and hospitals facilities to eleven more persons. Surely, this is against the principle of economy which was urged in Parliament in support of the salary bill. It is unfortunate also that Parliament could not consider the bill in the light of these appointments, which defeat the basic principle on which the bill was founded, the principle which led to the bill being welcomed and accepted so readily by all sections of Parliament.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

LAMBARENE

Deep down in the heart of Africa, at Lambarene, lives Albert Schweitzer, the well-known physician, philosopher, musician and theologian, who, in spite of his advanced age, still continues to live in the hot climate round the equator.

He has his private hospital there and during the several decades of his residence he has been doing much and splendid work. From far and wide the negroes come to Schweitzer, in order to be cured by him and to be treated in the hospital.

From early morning till late at night the doctor is at work and the few visitors from the civilised world who come to see him, are highly astonished at the zeal and cheerfulness with which he struggles through the various difficult problems.

And Schweitzer still has to overcome many difficulties, especially the problems connected with the climate are innumerable. It so happens that in this tropical climate the anopheles mosquito is found, the insect which causes malaria.

However, it is not only Dr. Schweitzer of Lambarene who is tormented by these mosquitoes, for all over the world in subtropical and tropical regions people are troubled with these insects. They fall victim to malaria in great numbers; each year people die by millions from the effects of this disease and the number of sufferers from malarial fever who, though not in immediate danger, constantly suffer from febrile attacks, is till much greater.

Therefore, it is a matter of great importance that there is a remedy which not only cures, but also prevent, malaria. This is quinine, the remedy which the expert Malaria Commission of the former League of Nations advised in their report, published in 1938.

They considered a daily dose of quinine of 400 milligrams an excellent prophylactic, and advised to take 1 gram to 1·3 gram of quinine daily, during 5 to 7 days, for curing an acute attack of malaria.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

SMELL-WAVES

High in the recesses of the nose the olfactory bulb is lapped in soft liquid like a submarine detecting radar signals and communicating them by nerve impulses to the admiralty headquarters in the brain. Yet scientists still know nothing of the speed or energy of the smell-waves, the radiations probably akin to light or sound by which we enjoy the scent of the new-mown hay or the umph of eau-de-Cologne.

In a museum in Munich visitors can sniff the twenty-four herbal scents of the world, recognizing and savouring them with delight. But an Australian aborigine can smell water a mile away and by contrast the civilized nose is untrained and atrophied! An interesting discovery at Reading is that the nose tires easily, and is quickly saturated by two much of one smell. Some people remember smells well and can quickly summon up in the imagination the smell of, say, the seaside or a country grocer's shop.

Research into smell psychology may soon push our exports. In a recent test a London store placed on sale two sets of identical rayon stockings. One smelled slightly of the finishing oil used in manufactute. The other had been reodorized with a soft, silky smell specially blended by perfumers. The latter sold out immediately to customers who considered them of far superior great.

The Rationalist.

Monday 1-9-1952

P. & T. CONFERENCE

A Conferance of the Postal Telegraph Telephone and R.M.S. personnel in Mysore, was held in the Rangacharlu Memorial Hall, on the 22nd inst. under the Chairmanship of Sri G. R. Josyer, President of the P. & T. Union, Mysore. Hon'ble Sri Jagjiwan Ram, Minister of Communications, Government of India, Sri Krishna Prasad, Director General, and Major C. V. Rajan, Postmaster General, Madras Circle, graced the Conference. The elite of the City, leading State Officers in the City, and P, & T. service chiefs were present.

After invocation in Sanskrit by Sri Vidwan N. Venkatnarasimhachar of the Maharaja's Sanskrit College, there was orchestral music by Sri T. S. Tatachar and party of the A.I.R. Then Sri Sundaram, Joint. Secretary, read messages of good wishes received from the Minister of Education, Delhi, Minister of Endowments, Madras, Minister of Revenue, Mysore, Chief Justice, Mysore, Mayor, Bangalore, P. & T. Union, Mercara, Sris Madan Kishore and A. Swaminathan, Directors, Postal Services, Madras, and Sris. S. Raghavan, Trichy, N. Subrahmanyam, S. Canara, Superintendents, Sri Devid, Madras, C. F. Fernandez, Madura, V. H. Naranappa, Lucknow, Head Postmasters, and the Secretary R.M.S. Union, Bangalore.

Sri G. R. Josyer, the Chairman, then delivered the welcome Address which we have published last week.

Mr. Mazid, General Secretary of the Madras Provincial P. & T. Union, conveying greetings from the Union, urged redress of various grievances of employees and at the same time called for a change of attitude not only on the part of the Government but also the public to consider them as public servants and not as Government servants. He also wanted that they should be allowed to mix freely with the public so that the public might understand their conditions better.

Then Union Minister, Hon'ble Sri, Jagjivan Ram. observed that employees of Government should not identify themselves with political parties and try to embarrass the Government. He was all in favour of permitting Government servants to mix freely with the public, but not to embarrass the Government. He also wanted them to be servants of the public in the real sense.

Referring to the demands put forth, the Minister said that, while he was in full sympathy with them, he wanted them to realise the conditions prevailing in the country today. He pointed out that, when so many unemployed people were hankering after jobs of Rs. 25 or Rs. 30 a month, people who were getting not less than Rs. 75 per month were still clamouring for more and more. Here he asked, where all money to meet their demands was to come from. Was it their intention that one class of people should be taxed more to meet the demands of another class of people? Did it mean that one class of workers should be exploited for the sake of another class of workers? In India, money did not come from millionaires, but, for the most part, from ordinary people, who were being taxed now. In order to meet the demands for more pay and other allowances, they would have to tax these ordinary people further, and there ought to be a limit to this.

Mr. Jagjivan Ram said that it was his ambition that even unskilled workers, whether in the field, the factory, Government or

private service, should get a monthly salary of at least Rs. 100. But he asked whether they were in a position to achieve that goal now. He knew that what they were receiving was not enough but they should consider the country's resources.

Answering the plea that P. & T. men should be called public servants and not Government servants, the Minister said there was nothing to be ashamed of in being called Government servants, and in a democracy, everyone was a servant of the public. If every employee of Government became a party man, then how could they run the administration, he asked.

Finally, Mr. Jagjivan Ram, assured them that their demands would be examined and would receive his sympathetic consideration. But he being a worker himself, he was a hard taskmaster also, and so he warned employees of his Department to work hard not only in the interests of the nation but also in their own.

With a vote of thanks proposed by Mr. P. V. Srinivasa Rao M.A. B.L., and the singing of the National Anthem the Session came to a close.

EVEREST HEIGHT

What is the height of Mount Everest?

The answer depends on whether you have a European, an Indian or an American viewpoint. Three "official" heights for the great rock mass exist—all of them different.

Most American geographers accept the figure of 29,249 feet for Everest. But Europeans including German scientists and the Swiss team just beaten by bad whether after climbing more than 27000 feet up the mountain, place its height at 29,141 feet.

Lowest of all is the Indian estimate of 29,002 feet. This figure is accepted by the Survey of India, India's official map-making body, from old British figures.

MEASURING SMELLS

Using cabbage water and finger-nail varnish, wood-smoke and frying bacon, a scientist at Reading University has just embarked on a surprising quest. With the aid of a class of sniffing students, he is trying to discover just why a rose smells so sweet or a clogged drain so bad—and he's hoping to establish a standard measurement for smells akin to the measurement of light or sound.

With a simple instrument, the olfactometer, Dr. G. H. Cheesman dilutes such chemicals as ether and acetone, alcohal or chloroform, with water and air, and then discovers the precise strength at which students notice the smell. The results are remarkably consistent and Dr. Cheeseman is beginning to chart the upper and lower limits of smell just as some experts have done with sound decibels.

In fact, it's an international smelling race. In Boston, Dr. Ernest Crocker has worked out a "spectrum" of smelling with thirty-two standard odours. All smells, he argues are merely combinations of four primary sensations: fragrant, sour, burnt and "goaty." Another expert has launched s smell society to encourage enthusiasts in the appreciation of smells. A seaside borough council consulted it recently when they wished to identify a stench on their promenade which drove away visitors.

WORMS AND WOMEN

How fast can a worm turn? In an experimental laboratory at Cornell University, scientist J. S. Robinson has been timing and training worms in a transparent plastic maze, seeking to prove that even a worm can learn a trick or two.

Over a two-foot course Dr. Robinson times his sluggish worms at about six inches a minute....and after a three-months' routine his trained worms have learned to avoid a passage that leads to a tingling electric shock. Now they invariably turn right for coolness and comfort, but this seems due rather to instinct than reasoning power. One little earthworm still made the correct choice even after being severed from its primitive brain.

This is only one string of the strange research going on into the lower forms of life all over the world. Have you heard, for instance, of the fly that can out-fly the 'plane?

With high-speed photo-finish cameras, Dr. Charles Townsend has repeatedly checked the time of a fast-winged insect named Cephynomyia. Moving at 400 yards per second, or 818 miles per hour, the little creature exceeds even this speed in the high altitude mountain summits of New Mexico!

Its rate of wing movement is still unknown. Yet it's probably faster than the small drosophila fruit fly which, studied at the Harvard biological labs, proves to have a wing beat of 13,000 flaps a minute and can fly for thirty minues without taking a rest!

From these insects man may still pick up hints and tips on supersonic flight. Did we say "man"? Recent U.S. Navy tests tend to show that females are less affected by high speeds than males. When rats were pinned to a whirling centrifuge and had been subjected for two minutes to a centrifugal force twenty-five times that of gravity, ten in every twelve males died .... but ten in every twelve females survived!

Jet piloting, in fact, may be a promissing new profession for the ladies.

THE WONDERFUL CAMEL

Records show that camels replenish their muscles with enough water to keep them going 34 days without a drink. Ordinary working camels, travelling 25 to 30 miles a day and carrying 400-lb. loads, can go eight days without water.

The camel is one of the few species specially evolved for living and multiplying in the desert. For nipping roots and thorns, he built protrudent sharptincisor teeth. He grew huge molars and a well-hinged jaw with which to chew his cud with a side motion and mill it into flour.

To carry his water supply in comfort without flooding his digestive system, the supply from each muscles can be closed off from the stomach and tapped as the water is needed.

For meat supply, on long trips, he takes four months to grow a lump on his back, and regrows it when the meat is exhausted. For progress over sinking sands he widened his feet and put rubber-like, nerveless treads on them.

With still another mysterious tool or tools inside his head, he is able to calculate the direction and distance to water and food, and adjusts his speed accordingly.

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 51] Monday 8—9—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE; FELLOW, MYSORE UNIVERSITY 1939-46. EDITOR: YAJURVEDA (I VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

International Academy of Sanskrit Research

Recently the Press Trust of India broadcast a brief report about some of the recent discoveries of the Academy. The report seems to have created a profound impression on the public, and we have received numerous enquiries and appreciations from all over India. Some of them we give below:

Mr. James Burke, "Life (International)," Delhi.

"Dear Sir,

I was extremely interested in reading news reports this week regarding the discovery of an ancient manuscript on "Vaimanika Shastra" (Science of Aeronautics) by you. Diagrams of three types of Aeroplanes—'Sundara', 'Shakuna' and 'Rukma'—were also reported discovered.

I am wondering whether it would be possible for me to visit you at Mysore and photograph these diagrams and also to obtain a fuller report of this amazing discovery for the above magazines (Time and Life), which I represent in India.

Thanking you for a reply, I am, Sincerely Yours, JAMES BURKE."

* * * *

Dr. D. S. Triveda, M A. Ph.D, 'The Search-light', Patna:

"Dear Sir,

Your discovery of Bharadwaja's manuscripts deserves congratulations. As a student of Indian History and culture I am deeply interested in it. I shall be glad if you could kindly throw some more light on it.

It would be desirable if you could kindly be pleased to send me a photo (facsimile) of the first and last page. Could you kindly let me know if the date, if any, of its composition has been noted down anywhere? What would be the cost of its copying?

Let me hope this discovery would open a new vista of research in Indology. May God grant you full success! Yours Faithfully, D. S. TRIVEDA."

* * * *

Dr. K. D. Dvivedi, M.A. Ph.D. Phil., Prof. of Sanskrit, St. Andrew's College, Gorakhpur. U.P.

"I have read in the 'Pioneer' (Lucknow) of today that you have discovered the manuscript of 'Vaimanika Shastra' by Maharshi Bharadwaja. Please let me know whether the book is complete or some pages of it are missing? I hope you will publish this book very soon. Please send one copy of it as soon as it is printed.

If you will approve the idea, I am ready to translate the book into Hindi and English. How many pages will it take if the text of the Mss. is printed? I hope you will do your best to get the Mss. printed as soon as possible. The book must be translated into different Indian and Foreign languages. Is the book "Yantra Shastra" also available in the complete form? If yes, please send a copy of it. Soliciting an early reply.

Yours Sincerely, K. D. DVIVEDI."

D. S. Chauhan, M.A. LL.B., Professor of History, Seoni. M.P.

"Sir, I was very glad to learn about the discovery of a manuscript on Aeronautics written by Maharshi Bharadwaj, and I congratulate you and the Academy for making this valuable addition to the knowledge of our glorious past. I am deeply interested in the subject. So I shall feel obliged if you can supply me with more details about the work and the actual date of its composition. Thanking you, I am, Yours Faithfully, D. S. CHAUHAN."

* * * *

Sri P. H. Tharanee, Aero Engineer, Madras Institute of Technology, Chromepet, P.O.

"Dear Sir,

I have read with much interest the report in the "Hindu." I am employed as an engineer in aeronautics in the Madras Institute of Technology and am very much interested in the above discovery. I shall thank you very much if you can kindly send me any treatise preferably an English translation. Please let me know how I can be useful to you and our country in the dissemination of knowledge regarding the discovery of this ancient manuscript on "Vaimanika Shastra."

Anticipating your kind reply, I am, Yours Sincerely, P. H. Tharanee."

* * * *

Brahmachari Sridhara Chaitanya, Sri Sarada Kutir, P.O. Barlowganj, Mussoorie Hills, U.P.

"Dear Sir,

Going through the columns of the "Hindustan Times," (pp. 10. col. 1) dated 22nd August 1952, to my great amazement, I record with pleasure, the wonderful scientific achievements, that revealed through the versatile genius of our learned forefathers. As it appears, the latest developments of science that glamour our eyes, were the esablished fact with them. The ancient culture and civilization of our motherland, specially the Hindus, will remain indebted to you for this splendid revelation!

In course of conversation with some learned men of science erudition, I notice painfully that they do not want to take cognizance of this Great Truth and style it as fantastic nonsense which comes in the limelight after an elapse of many centuries.

I shall be grateful if you kindly enlighten me more with further facts.

With thanks, Sincerely Yours, Br. SRIDHARA CHAITANYA."

* * * *

Sri Hem Raj Sharma, Secretary, Saraswati Vijnana Bandar, Phagwara, Pepsu.

"Sir, It is a matter of great pleasure that your efforts bore fruit, as you have got the most valuable manuscripts, "Bharadwaja's Viman Shastra" and others. Our society is also working with the same motive. So naturally we are curious to have a copy of the same. Will you please send a copy of those manuscripts? So kindly inform us about the copying charges by the return of post. Yours Sincerely, HEM RAJ SHARMA."

Shri Harit Krishna Deb, 8A, Raja Nabo Kishen Street, Calcutta.

"Dear Sir,

I was interested to read in yesterday's 'Statesman' that a "Vaimanika Shastra" (Science of Aeronautics) in Devanagari script by Maharshi Bharadwaja has been discovered by you. I shall be highly obliged if you will kindly send me photographic copies of the first page and the page containing the colophon. I am prepared to pay the cost of photo-copying and despatch by Registered Post. May I also send you under separate cover my "Mathura Lion Capital Inscriptions" published in the Journal of Royal Asiatic Society of Bengal (1944). You will see from there my interest in antiquity.

Thanking you in anticipation. I am,

Yours Sincerely, HARIT KRISHNA DEB."

* * * *

Sri R. B. Lal. M.Sc., C. Y. Chintamani Road, Allahabad 2.

Dear Sir,

I learn with great pride and pleasure that you have discovered an ancient manuscript on "Vaimanika Shastra" written in the Devanagari script by Maharshi Bharadwaj. I am a student of aeronautical Engineering and have passed M.Sc., and the Royal Aeronautical Society of London's examinations. I wish to study these manuscripts from a technical angle and carry out any research that may be possible and add it to the literature of aeronautical engineering by publishing articles in the recognised journals. This way, I hope, I would be able to give it a permanent place and raise the status of India, besides profiting myself.

Could you please, therefore, afford me facility to do research on this paper? I have taken M.Sc. in Physics from the University of Allahabad. Hoping that you would kindly accede to my request. Yours truly, R. B. Lal."

* * *

Sri P. S. Bharathi, President, S. I. Plantation Workers' Union, Ootakamund;

Sir, Permit me to congratulate you on your success in discovering Sanskrit Mss. on "Aeroplanes and manufacture of Aeroplanes" and on manufacture of "Artificial Gems" supposed to have been written by Maharshi Bharadwaja. Your discovery of the manuscript, has in the international sphere, especially in the Science World, raised the status of India further more than what she holds today!

It is my humble desire that the Mss. now discovered by you should be put to print in the original with commentaries and translation in English and other important Indian languages.

May I have the pleasure of requesting you to be kind enough to send me a list of publications if you have published any books? I am very much interested in "Vanaspathi" and "Vana Oushadhi" of India. If there be any books published by you. I may be kindly given list. Thanking you, Yours in Service, P. S. Bharathi."

* * * *

Miss. J. McIntyre, 2 Langford Gardens, Bangalore. 1.

"Dear Sir,

The article in the 'Times of India' of the 25th instant on "Ancient Manuscripts on Aeronautics" has interested me greatly. I wonder if you have come across any mention of

ıter Divining" or "Divining for Metals" in the ancient literature. As a Water Diviner ı very keen to find references to this art in ancient times as I do feel these must exist, if one knew where to find them.

Are there any translations yet in English of these wonderful manuscripts? I shall be ı grateful for your kind help in this matter.

If the refrences to Water Divining are only available in Sanskrit I have a friend who is nskrit scholar (Honours Degree, London University) who would be able to translate them.

Yours Faithfully, (miss) J. McIntyre.

* * * *

N. Anandalwar, B.A. C.E., Rtd. Executive Engineer, Bangalore.

"I am very happy to read your recent issue of the Rationalist giving extracts of our ıt Rishi's works on Aeroplanes, their science and practice. It makes every one admire Hindus and have deep respect for their insight and ability. That is really a Mahayagnyam the Gods and Rishi's will bless you and feel indebted to you—"ಭವಿತಾ ನಚ ಮೇ ತಸ್ಮಾದನ್ಯಃ ಎತರೋ ಭುವಿ"—that it is you that has read and has made others reads such sayings. I con-ulate you as the originator and the Director of the I. A. S. R. and wish you good health long life."

* * * *

M. V. Sarma, Proprietor, The Coromandal Produce Corporation, Madras:

ear Sir,

The news published in the valuable columns of the Hindu on the 21st inst. and later st have raised considerable interest in the minds of the Indian people and others all over world.

I am shortly establishing a factory in India, for the manufacture of rough synthetic nes with Swiss collaboration. Everything is in its final stage. A booklet on the subject is ı enclosed herewith.

In view of this, I am most interested in knowing something more in detail, about the ails contained in the manuscripts, now discovered by your goodself.

Kindly let me know, if I can get more information on this if I pay a visit to your ıce at Mysore.

As I do not wish to subject the department to extra postal expenditure, on such quiries, which in this instance might be too numerous, I enclose herewith a self-addressed velope for a reply. Thanking you, Yours Faithfully, M. V. Sarma.

* * * *

ahamahopadhyaya Datto Vaman Potdar, "Lokakalyan" 77, Shanwar, Poona 2.

Dear Friend,

I read with what astonishment and delight I cannot describe, the account of your nsational discovery of Bharadwaja and Narada Samhitas. One is stunned to read the mmary.

Well, I need not tell you that manuscripts in question should be microfilmed at once :fore proceeding further in the matter. This is the best method to save them for humanity. 'he cost at Poona is very negligible—say 2 to 4 as. a page!

Do not wait for an English translation. Let the manuscripts rather pay for the same. You may not easily see my point to agree with me at once.

But please do publish the original Sanskrit mss. with your notes and introduction and index. Let the English or other translation come afterwards in a separate companion volume.

This is my most urgent appeal. This would prove to be the biggest discovery in these one thousand years, I am sure! God bless you!

Although I am a poor brahmin I would surely buy a copy when ready. Please keep me posted in the matter. I would like to know more about your Academy.

Yours Sincerely, Datto Vaman Potdar."

Raja Shri Amar Krishna Narain Singh, Ramnagar, Dist. Barabanki, U.P.

"Dear Sir,

I have been interested in Aviation since early childhood, and I have been an air pilot for the last twelve years. A piece of news in the "Pioneer," about the discovery of an ancient manuscript of Maharshi Bharadwaj on "Vaimanika Shastra" has thrilled my soul to the core. I am very greatly desirous of studying this manuscript and I would be very grateful if you would kindly allow me to do so.

I do not know Sanskrit very well, but if I cannot get a scholar to help me there, I can take some one from here. If you could kindly give me an idea as to how I should proceed in the matter, I would be able to chalk out my plans.

Thanking you, Yours Faithfully, Raja S. A. K. N. Singh."

* * * *

Sri Rao Bahadur M. A. Rangawami, B.C.E. M.I.C.E., Executive Engineer, Patna:

My Dear Shri Josyer,

I have read with great pleasure in today's papers the P.T.I. report about the recent and most important discovery you had made. It has created a wonderful sensation amongst the reading public here and it should be equally so in other parts of India.

It is so well timed so as to synchronize with the visit to Mysore of the Hon'ble Minister for Communications, Government of India, who, I am sure, will have paid a visit to the International Academy of Sanskrit Research. It is a good and pleasant augury for the Academy. I enclose herewith the letter which I have received from the Chief Justice of Nagpur High Court for your perusal.

I hope and pray that the Academy and its researches should prove of immense benefit to the nation.

With best regards, Yours Sincerely, M. A. Rangaswami.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks

MOST USEFUL TO VEDIC STUDENTS

IN ONE VOLUME RS. 12—0—0

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro.Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4559

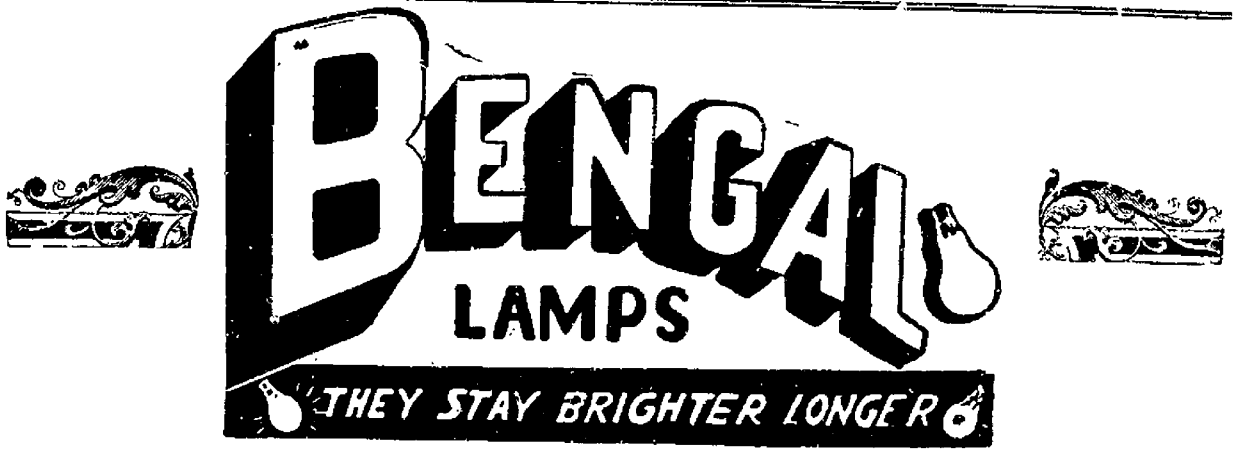
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 52] Monday 15—9—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-50. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

SOME THOUGHTS

The human soul on fire is man's greatest weapon.

* * *

If you haven't any romance in your life, it's a failure. Whether you are 30 or 40 or 50 or 60 or 70, if you don't rise from breakfast with a fine excitement to begin the day, you have missed something which is better than anything you have got in its place.

In the chaos of a thousand distractions, romance is the blessed something which enables you to forget everything else. Romance is the deep cry which excites you to your best and utmost. It is whatever stiffens your sinews with endurance and freshens your eyes with expectation. It is whatever calls you out of your languor and indifference and half-heartedness—and uses you—consumes you, adequately—so that all the accumulated material of your life—your wisdom, your experience—takes fire, and gives off light, heat, warmth, and the beauty and red wings of flame.

* * *

So long as enthusiasm lasts, so long is youth still with us.

* * *

The difference in actual skill and ability and intelligence between those who succeed and those who fail is usually neither wide nor striking. But if men are nearly equally matched, the man who is enthusiastic will find the scales tipped in his favour. And the man of second-rate ability with enthusiasm will often outstrip one of first-rate ability without enthusiasm. Primarily, enthusiasm means believing in your work and loving it. To an enthusiastic man, his work is always part play, no matter how hard and demanding it is.

I am born happy every morning.

* * *

Enthusiasm is the thing that makes the world go round. Without its driving power nothing worth doing has ever been done. It alleviates the pains of poverty and the boredom of riches. Apart from it joy cannot live. Therefore, it should be husbanded with zeal and spent with wisdom. To waste it is folly; to misuse it, disaster.

* * *

The world belongs to the enthusiast who keeps cool!

* * *

I don't want men of experience working for me. The experienced man is always telling me why something can't be done. He is smart; he is intelligent; he thinks he knows the answers. The fellow who has not had any experience is so dumb he doesn't know a thing can't be done—and he goes ahead and does it!

SICK OF PARENTS

A Communist school inspector visited a village school to check up on the political education of the children.

"Who is your father?" he asked little Jano. "The Great Stalin," the boy answered. "And who is your mother?" "The Great Russia," little Jano answered proudly. "Excellent, my boy. You deserve a reward. What would you like best?"

For this the boy had not been coached. He pondered a few seconds, and then replied thoughtfully: "I would like to be an orphan again!"

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

CHEMICAL BOMBS

In the United States of America, so often called the country of unlimited possibilities, something new has been invented ! this time Chemical Bombs. For once these engines of destruction have nothing to do with war, but are this time in the service of mankind.

They consist of a steel bottle, filled with some fluid or the other, for instance, liquid wax, perfume, or a deodorizing, disinfecting or decontaminating matter. The fluid in the bottle stands under high pressure and when depressing a small lever, the fluid squirts out. Because the matter is evenly distributed over the area to be sprayed, these Chemical Bombs as they are called, are very handy to use in practice. For the sake of luxury, the steel is in many cases replaced by polyaethylene, developed and perfected during the last world war and which looks better than steel.

These chemical bombs are of great use to the housewife, thus proving once again that science never sleeps but makes ever new discoveries to lighten man's lot upon this earth.

Especially in the fight against disease has science in the past delivered man from many hardships and much misery and still today scientists all over the world labor untiringly in an effort to find new fields to conquer.

In this connection our mind turns automatically to malaria, which for a long time has been the subject of laboratory research. The discovery that the Anopheles mosquito is responsible for transmitting this dreaded disease, has been of the very greatest importance. Apart from joining battle with this noxious pest by improving sanitary conditions, efforts have been made to cure, or better still to prevent people from falling victim to this lingering stickness. Also here we are indebted to science for finding a solution, for in their laboratories QUININE was extracted from the bark of the cinchona-tree.

When taking a daily dose of 6 grains of QUININE as a preventive measure during the whole malarial season, one can almost be sure to be safeguarded against malaria, while a daily dosage of from 15 to 20 grains for a period of from 5 to 7 days, will no doubt prove an effective remedy when attacked by a bout of malaria.

The above described treatment was recommended by the Committee of Experts on Malaria, appointed by the now defunct League of Nations in their report published in 1938. Especially to people living in tropical and subtropical countries, where malaria prevails on a large scale, QUININE has proved over and over again to be a perfect godsend.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

MAIN OCCUPATION

A Soldier, who had just been stationed at an Army post nearby, accosted an idler along the main street of the small American town. The soldier asked, "What's the main occupation of this town ?"

"Well" yawned the man, "in winter they mostly sit on the east side of the house and follow the sun around to the west. And in summer they sit on the west side and follow the shade around to the east!"

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to :—

LONDON CORPORATION (N.M.)
JULLUNDUR CITY. (E.P.)

The Rationalist.

Monday 15-9-1952

OUR PATRIMONY

Last week we published a few letters from far and near seeking further information about the scientific works left behind by Maharshi Bharadwaja. They showed that the Indian public today was not yet completely dead to its past, and that its conscience was ready to be awakened by the slightest authentic whisper from the darkness of antiquity. It is like the latent thirst for mother's milk of orphaned children kept alive by bottled nourishment.

The following refreshing letter is from one of the highest in the land:

His Excellency R. R. Diwakar, Governor of Bchar, graciously writes;

"Dear Friend,

I was glad to read about the "Vaimanika Shastra" etc. in the Hindu of 31-8-52. This however has whetted my curiosity.

Can you let me know if any arrangements are made to publish the manuscript?

Can you guess the age of the manuscript?

Yours Sincerely,
R. R. Diwakar."

And, that the matter is of interest not only to the people of this sub-continent but also to people as far away as the antipodes shows that the ancient scientific knowledge and wisdom is not alone the patrimony of this nation, but the common heritage of the whole mankind.

The following is Mr. L. S. Jones, from Cheshire, England:

"Dear Sir,

Relating to the enclosed press cutting (Liverpool Daily Post), as I am very interested in ancient history, especially in the origin of the Celtic (Welsh) language in relation to Samskrit, and the similarity of a considerable number of words in common use; it is evident that there is a racial connection which may have existed before the flood and the legend of Noah's Arc; according to records it is believed that the Celtic race, (formerly inhabitants of Central Asia) the Pamir region, emigrated westwards across Europe, and ultimately reached Gaul (Northern France) and ultimately reached Brythayn about 2000 B.C. in search of fertile lands and settled here; and whose descendants, the Welsh, Irish, and Scots, are now represented, a living race, strong and virile with an intelligent outlook, conscious of their ancient origin, keenly interested and looking forward to happy days as well as a future in the peace of the world generally.

You may be interested that in all schools in Wales today the Welsh language is taught as well as history; you may be able to enlighten me upon this subject, and possibly favour me with some translations understandable in English.

I believe there is a racial connection in existence between the Brahmin and the Celtic origin which may account for the similarity of language.

With my best wishes,

Yours Sincerely,
L. S. JONES."

And this is from Ontario, Canada:

"Gentlemen:

I am attaching to this letter a news report which mentions a recent discovery of certain ancient manuscripts by your Academy.

INDIAN AERONAUTICS

BY M. S. M. SHARMA.

Editor, "SEARCHLIGHT", Patna.

"The civilised world gaped in wonder when some years before the first world war Germany manufactured the first aeroplane. That was on the threshold of the twentieth century. Indian scholars used to say then that Germany must have derived her knowledge of the power of conquest of air from the Sanskrit manuscripts which she had gathered in India between 1860 and 1900 without let or hindrance. Sceptics amongst us who used to doubt Valmiki's description of *Pushpaka Vimana* which expanded or contracted as according to the number of passengers it carried conceded that ancient India might have had aeroplanes of her own but that the expansion or contraction of the plane ought to be in the nature of poetic imagination or exaggeration on the part of the saintly Valmiki.

Could you please let me know if translations of these manuscripts are available, and the cost of each, if any.

Yours truly,
Lionel Issen."

And this from Michigan, U.S.A.

"Dear Friends in ancient lore,

Kindly inform me as regards the possibility obtaining a copy of the works of ancient Sanskrit translated into English.

If you have a publication such as I desire I would like to purchase it.

Kindly quote the cost of such a book.

Whatever consideration that you are able to grant my request will be greatly appreciated.

Sincerely Yours,
Richard Mosher."

The recent discovery of an ancient manuscript on the subject by Maharshi Bharadwaja must have dispelled the quiet calculations of our doubting Thomases. But the P.T.I. summary was all too meagre to convey an adequate notion of attention to the smallest details bestowed by the saintly author in the manufacture of aeroplanes. To an eminent Sanskrit scholar, Shri G. R. Josyer, Director of the international academy of Sanskrit research, Mysore, we owe the discovery. Shri Josyer is already more than seventy.* Many will share my hope and prayer that the Nehru Government would lose no time in acquiring the manuscript which, according to my information, is most unique.

On the strength of the age of this unique manuscript, Shri Josyer very naturally scorns the notion that Samskrit can be only a few thousand years old. Shri Ramachandra, according to Valmiki, visited the Maharshi Bharadwaja's ashrama at Allahabad, almost opposite the historic Ananda Bhavan where the Prime Minister was born. Even according to western research scholars, the age of the Ramayana synchronised with the Atlantic civilisation. Recent researches give the date of the Atlantic civilisation as roughly 12,000 years ago. Were that so, it ought to be easy enough to conclude that Samskrit must have been a living language at that time. The *Vaimanika Shastra* or the science of aeronautics is in Samskrit and the author is a contemporary of Shri Rama. Very properly and justly Shri Josyer asserts, "To measure

*It will be some years before he can see 70! He is not anxious to see it.

the antiquity of Samskrit through Rawlinson's spectacles is like taking a walking stick to fathom the depth of the Atlantic. India was habitable millions of years ago. It was inhabited by virile men millions of years ago. Their active muscles and minds were not inert but developed a civilisation, not mechanical and gross, but humanising and spiritual, hundreds of thousand years ago. Only the purblind could dispute these facts. That civilisation is embalmed in Samskrit.."

The ancient manuscript discovered by Shri Josyer, it is claimed, conveys India's knowledge in the millennia of manufacturing aeroplanes far in advance of present day achievements either in Europe or America. The planes of Saint Bharadwaja's conception "will not break, cannot be cut, will not catch fire, and cannot be destroyed." Shri Josyer gives us some idea of the kind of work which the *Vaimanika Shastra* is. Its publication with an authoritative translation into English is a sacred duty. The discoverer is right in holding that the publication will contribute in no small measure to the progress of this so-called modern science.

Many will fear that, if the Government fail to patronise this unique undertaking, America or some other country would pay a fortune to get hold of this amazingly revealing manuscript. It ought to be India's glory to revive her ancient civilisation which was not divorced from religion and was, therefore, the more enduring. Just fancy that the author was a saint! Perhaps, had they lived a few thousand years ago, our C. V. Ramans, Jagadish Chandra Boses and their kindred would have been acclaimed as Rishis. Talking of C. V. Raman I am reminded of another fact. Shri Josyer's academy has discovered yet another manuscript dealing with the manufacture of diamonds. That too is in Samskrit.

The 'prehistoric' *Vaimanika Shastra* of Maharshi Bharadwaja is claimed to contain details of invaluable worth. From a cursory glance of the nature of the subject dealt with, the claim does not sound exaggerated at all. The extracts furnished by Shri Josyer himself are English translations of the original which he quotes in Samskrit. An earnest perusal of these extracts is to be commended to our Civil Aviation and Defence Ministers."

The SEARCHLIGHT.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to:—
THE MANAGING DIRECTOR
The Mandayam Banking Co., Limited,
Chamaraja Road, MYSORE.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and man of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

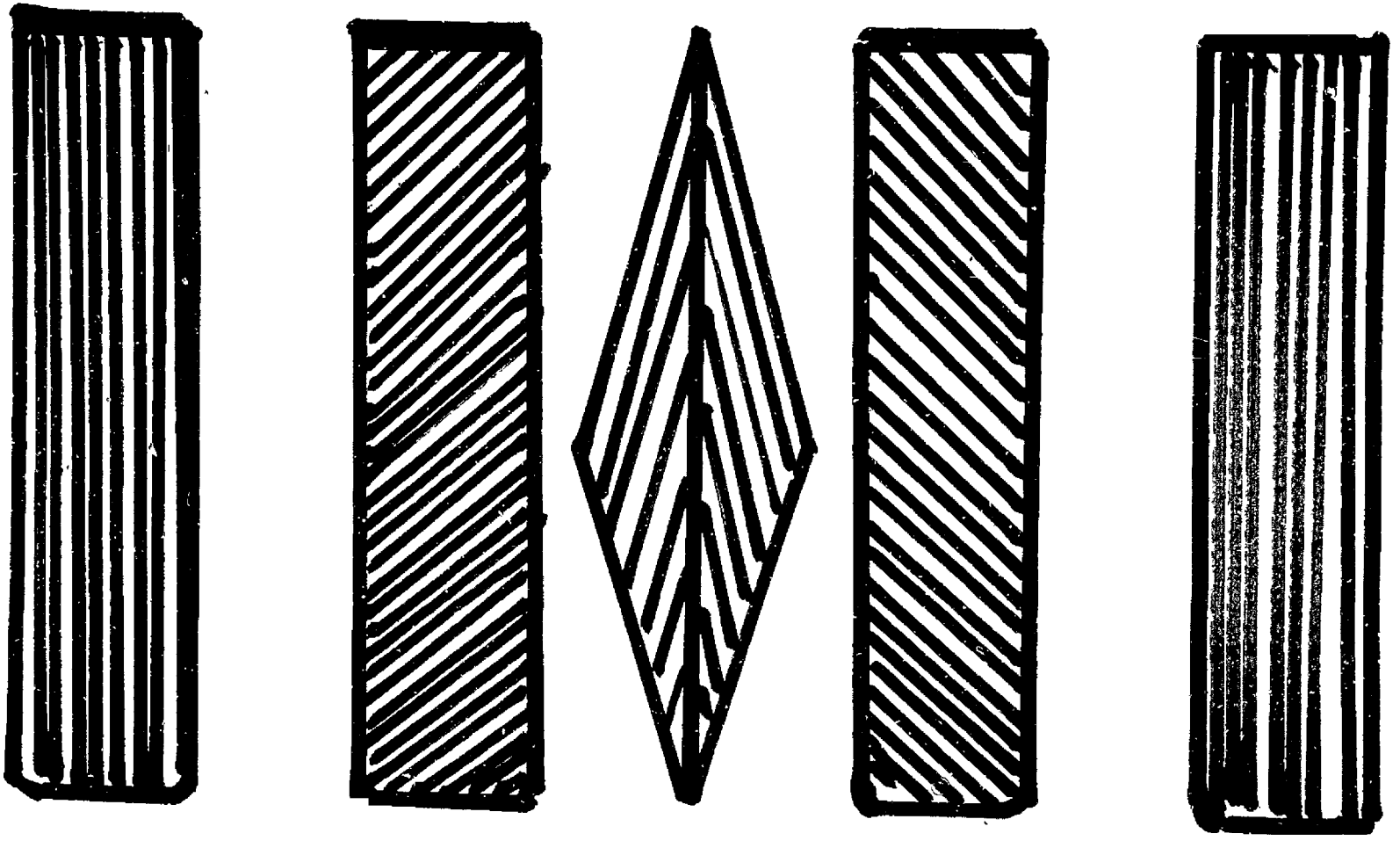
MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

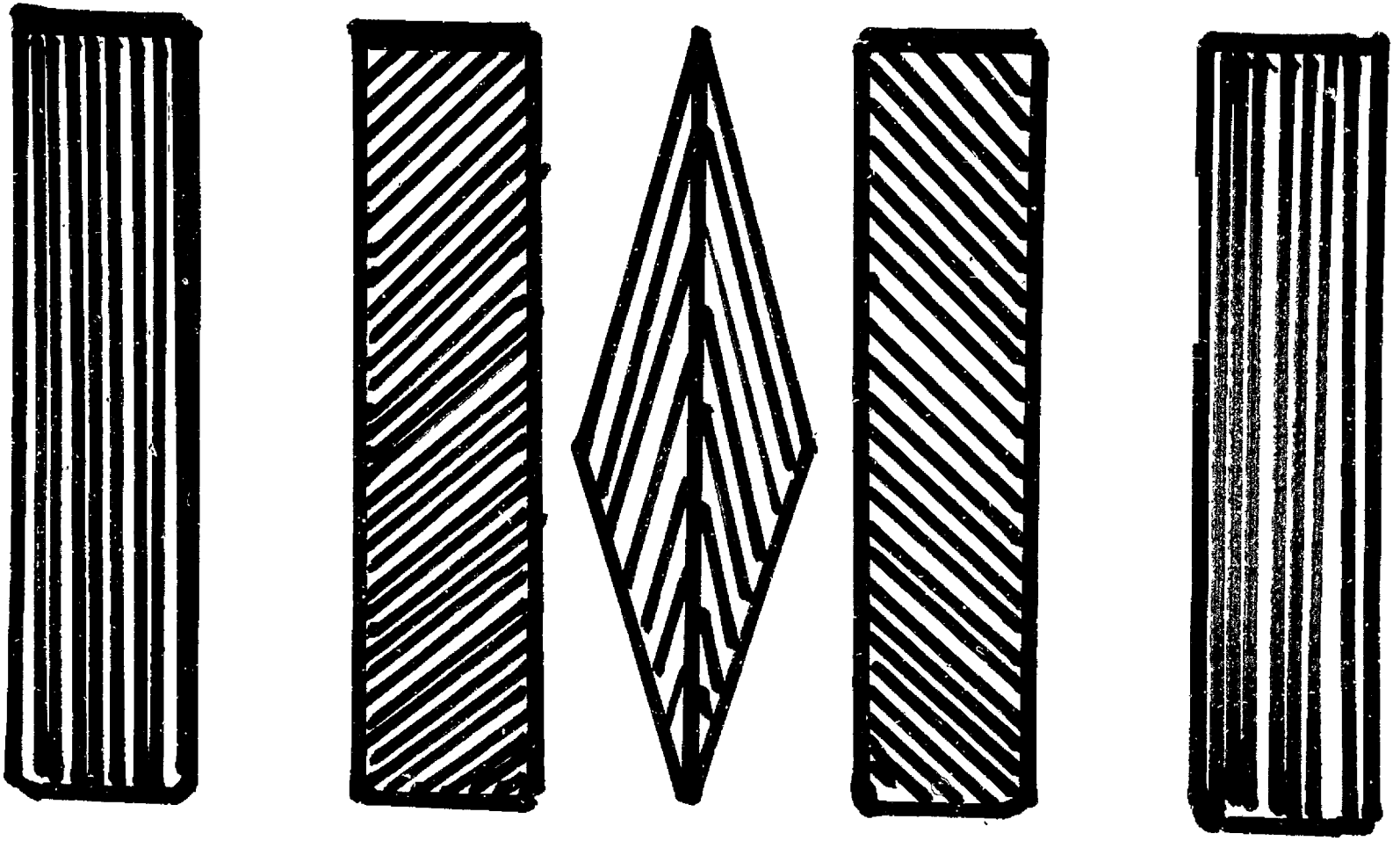
AVOID BUYING SPURIOUS AND ADULTERATED OIL

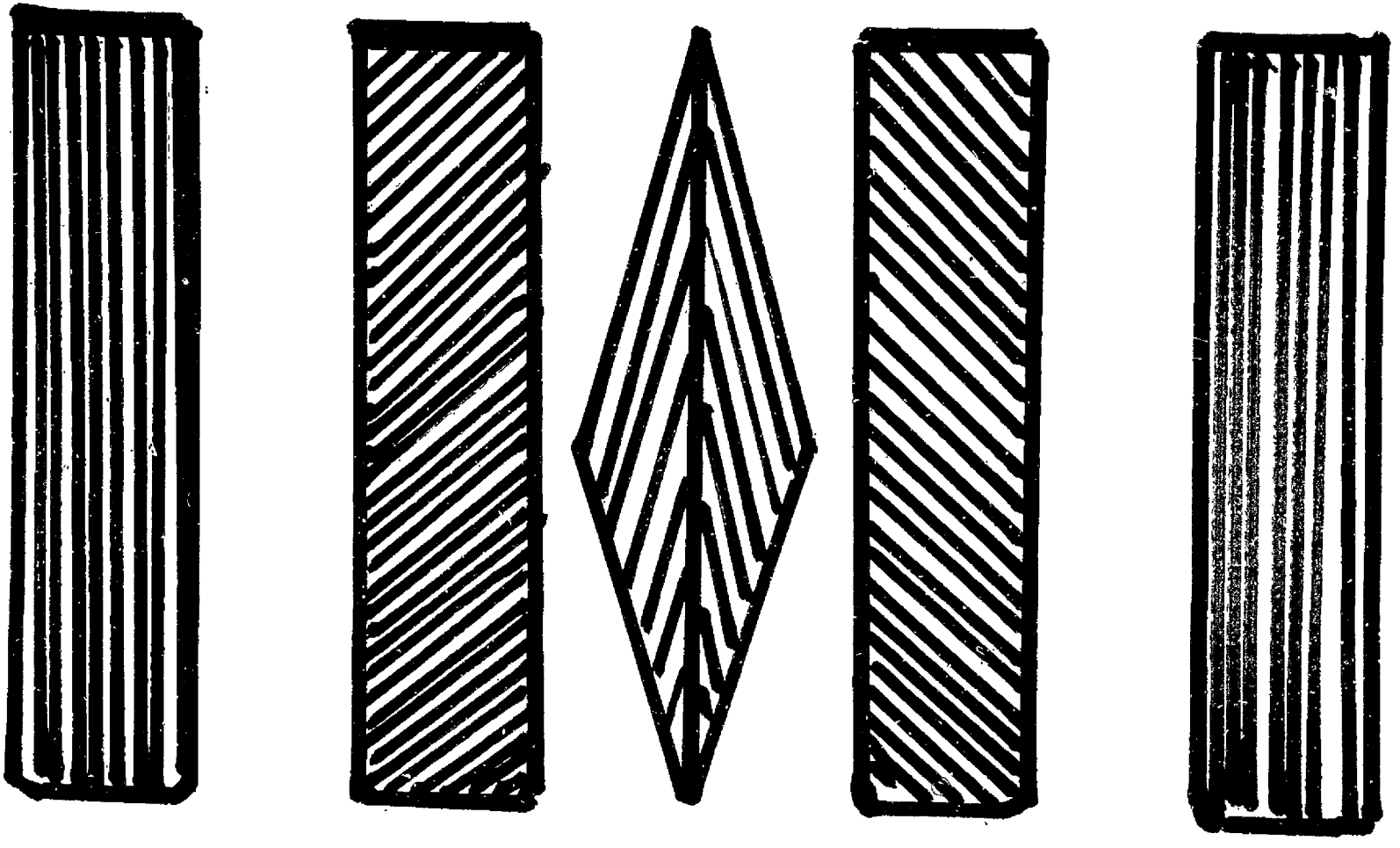
THE GOVERNMENT SANDALWOOD OIL FACTORY

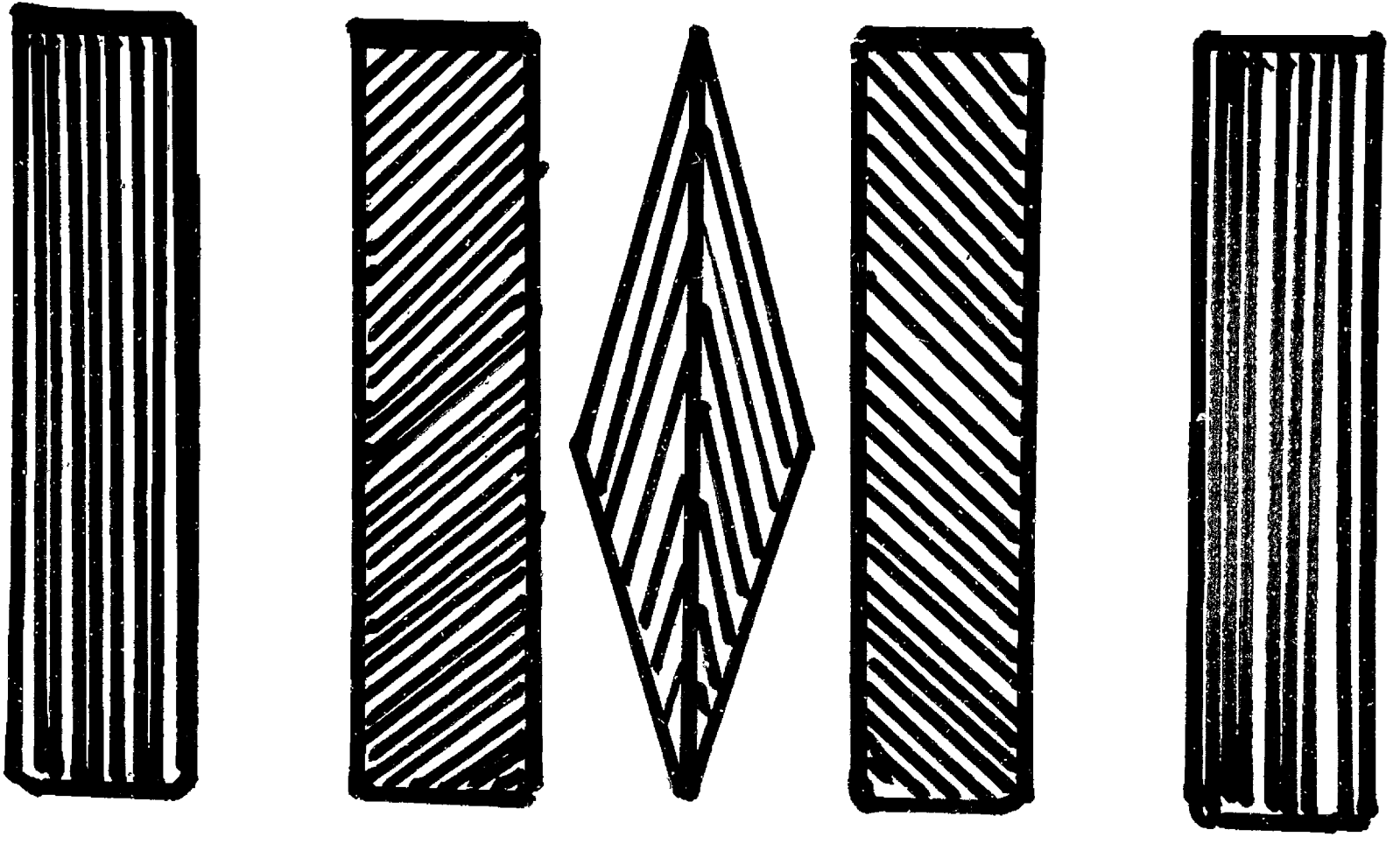
MYSORE

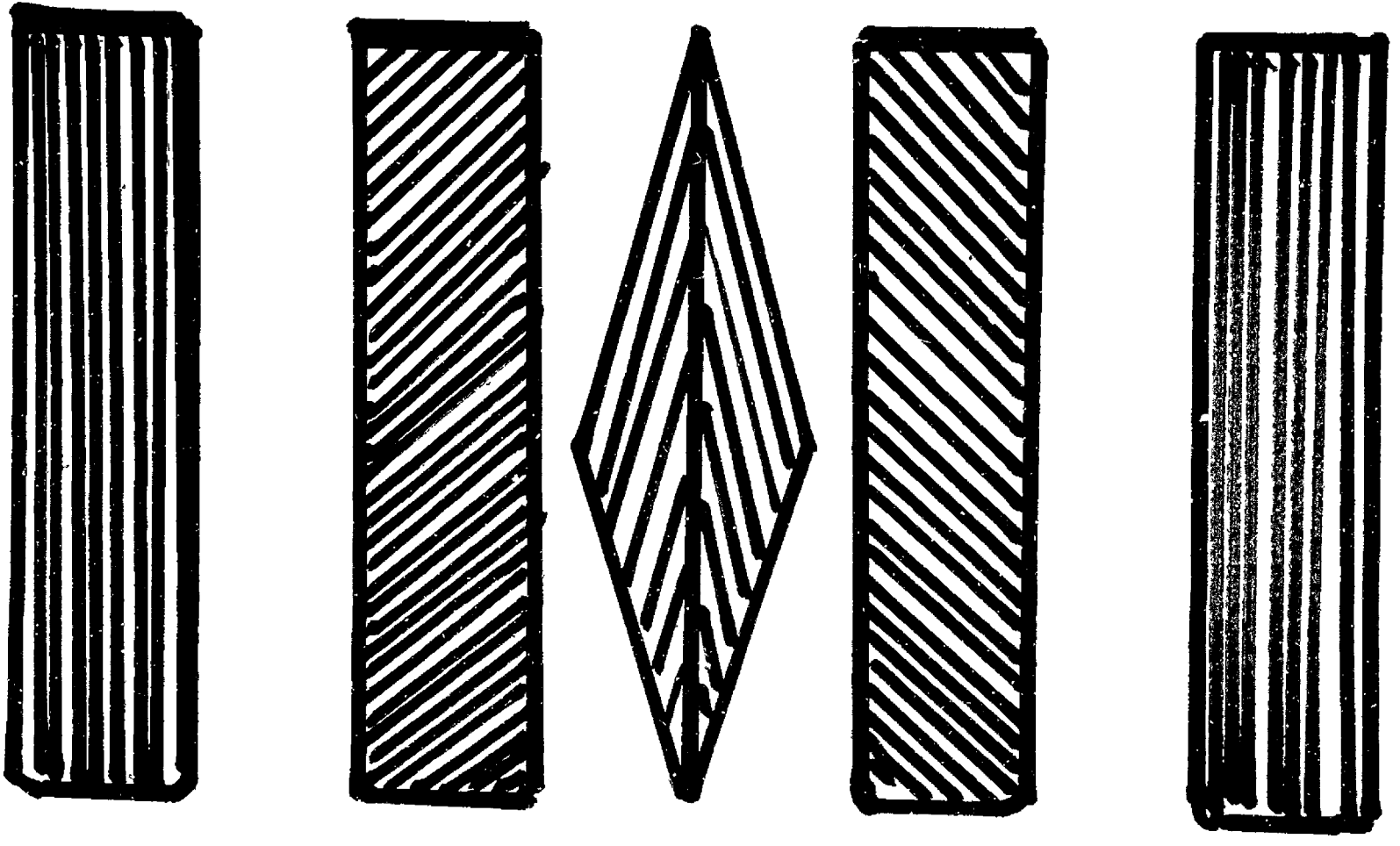
Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.











Registered No. M, 4559

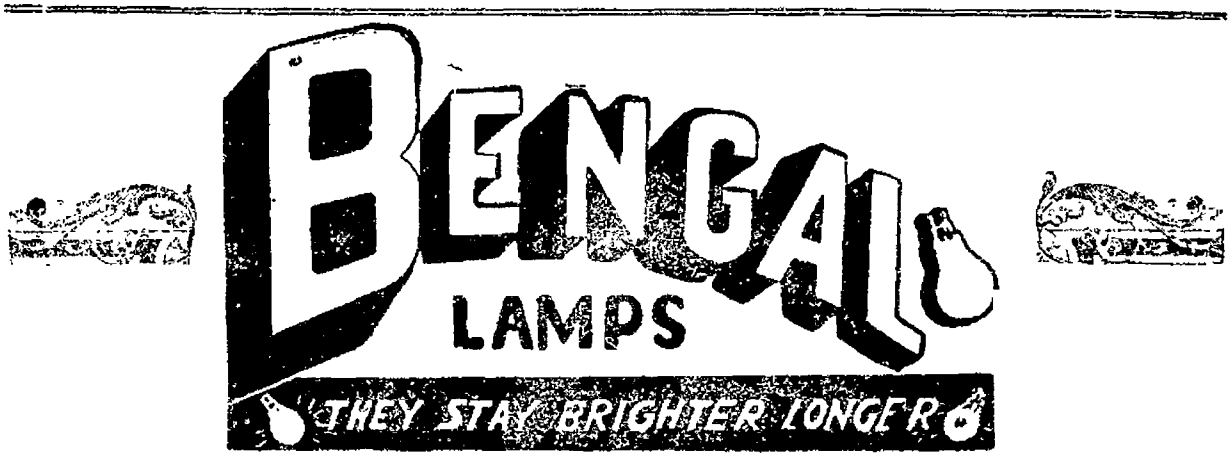
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XIII No. 1] Monday 22—9—1952 [Price 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1938-48. EDITOR: YAJURVEDA IV VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

HANSARD

One day Luke Hansard, who was born on July 5th two hundred years ago, left his native Norwich for London. He was a master-printer who hoped to make a fortune in the capital.

What never once entered his mind was that as a consequence of this enterprise the name of Hansard would become famous throughout the world for all time! The story is one of the most remarkable in the whole history of the ancient Parliament.

When you open your paper and read the speeches of Ministers and M.P.'s, have you ever noticed how well they talk? May be you have envied them their brilliant oratory. The reason is that though Hansard Reports very very rarely make mistakes of fact, they do not give each speech as it was delivered. For the truth is, ministers and ordinary back-benchers commit terrible howlers from time to time. It is the staff of Hansard, the official reporters, who put their bloomers right before going to press each day.

Ever since the Hansard family took over the printing of the debates in Parliament, their name has been associated with this very important work. To-day, Hansard is government-owned. But it was the private enterprise of the two Hansards, father and son, which brought into existence this world-famous organization for the reporting of the proceedings of Parliament.

Not the least important part of the work of Hansard is what it does *not* report. One day a member rose and said: "Mr. Speaker, on a point of order. Do I hear another red herring?"

He was not reported by Hansard. The slip just became a House of Commons smoking-room joke.

Another member rose and said: "I cannot agree with the hon. member who has just sat down on the main point of his argument." The roar of laughter which followed this was not reported by Hansard!

Another member cried out in indignation: "The Chancellor of the Exchequer must keep his eye upon our invisible exports." Everybody knew what he meant, but hugely enjoyed the notion of the Chancellor seeing the *invisible*.

During the late war, a harassed minister was answering nagging criticism by a member. He rose and said: "It is impracticable to have aeroplanes sitting about waiting for something to happen."

That caused almost as much laughter as did the personal revelation of a Labour member of little education but great ability. "I used to miss school," he explained, naively, "to go round with newspapers, and so I got a little behind."

Though they are, perhaps, the most skillful shorthand writers in the world, whose words are put down by the very ablest of typists, mistakes of Hansard's staff do now and then creep into their reports. But they are put right before you read your paper.

Some of these, due to slovenly speaking, are really funny.

"I am in a position to put Satan behind me," announced one member. Wrote the shorthand writer: "I am in a position to put satin behind me!"

"The proposal is that the Capital should be evacuated immediately on the declaration of war," announced a minister. But he spoke so indistinctly that the word "evaporated" was reported for evacuated.

But perhaps the funniest errors were these: "Half a chair" for Hertfordshire. "Misnomer" became Miss Noma; "cities" became cuties; and "Norwich" knowledge!

Actually, the first man to publish Parliamentary proceedings was a retired Army

sergeant who became a celebrated writer, William Cobbett. There were no reporters in the House of Commons then. They went from their newspapers along with ordinary members of the public and scribbled their notes on speeches in secret.

Parliament disliked this. And even when reporters were recognized—and one of the earliest was a young man named Charles Dickens—there was no check on accuracy. Worse still, whenever Hansard, then printer to the House of Commons, was asked to print a Report, he was responsible for the statements in it. If they were libellous, he was liable to be sued.

Indeed, in a succession of actions the firm was so used by one Stockdale. After a ding-long battle which lasted several years, a resolution of the House, that its reports were privileged and that the printer acting under its authority was immune from actions for libel, became law.

This squabble led to the establishment of the present constitutional law: namely, that what a Member of Parliament says, even when it is libellous, cannot be the subject of actions in the courts.

Have you ever read of the challenge by one member to another to "Repeat that outside the House"? It is the usual protest when a member has taken advantage of the protection of the House to use scurrilous language against another.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

(*Continued from page 6,*)

puranas were intended to be a source of popular education. The illiterate man in India was not necessarily an uneducated man. Often-times, the "illiterate man", in the sense of "uneducated man", was really the half-baked product of the secondary school system, while the peasant, the husbandman and the village artisan brought up on the old traditional education and *puranic* culture was an exemplification of national qualities and attributes. It was this task that the *puranas* were intended and made to subserve, namely of popular education on lines of the nation's culture, and tradition of high and ennobling ideals and not falling off from those ideals. In carrying out this task, there was an amazing compendium of heterogeneous subjects thrown into the *puranas*, on chemistry in one place, medicine in another, archery in a third, or on polity, political economy etc., as in the Santi and Anusasana parvas of the Mahabharata. That was how the task of popular education was implemented and carried out by the *puranas* which of course dealt mainly with cosmogony and the *avatars*.

(*To be continued*)

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager.
"RATIONALIST"
Chamaraja Road, Mysore.

The Rationalist.

Monday 22-9-1952

THE "RATIONALIST"

This issue marks the 13th birthday of the "Rationalist".

The child rejoices the longer its top hums and twirls without collapsing. The boy rejoices the longer his kite flies without plunging down by an adverse gust of wind. So we rejoice that the "Rationalist" has lived for 12 years, though it might have died any time during that period.

12 years, of course, is not much. It is not 93 years as in the case of Sir M. Visveswaraya. But 12 years, 93 years, 930 years, are all a speck in the vast expanse of God's Eternity. We are all small things in the Infinity of God's Creation. So let us be thankful for even small mercies.

We thank God for letting the "Rationalist" live for 12 years.

It took birth most casually. We got a small Press in order to print the Vedas. Having a small press, it occurred to us to have a small paper. So the paper was born, and it was christened "Rationalist", with a new meaning to that misused word.

It might be said that the "Rationalist" has not been up to much. Have Great Gandhi's "Young India" and "Harijan" been up to much?

For one thing it has been keeping our mind furbished, as a sword is kept furbished by metal paste. It has provided welcome reading to a small circle of intellectuals. It brought us help for the publication of Rigveda-Pada. It led to our writing the History of Mysore. It was instrumental in our founding the "International Academy of Sanskrit Research"; and in our discovering Maharshi Bharadwaja's magnificent work, "Vaimanika Shastra".

Its contents during these 12 years, would provide material for one or two interesting books. His Highness The Maharaja—whom old and great Sir Visveswaraya refers to gracefully, respectfully, but our young and raw Chief Minister refers to condescendingly, patronisingly,—His Highness The Maharaja once remarked that the pages on "Sanskrit Wisdom" could prove useful in book form. If a tribute were wanted, what more could we desire than that poor Mr. L. S. Raju, smarting in prison under the anger of Law, should ask for the 11 bound volumes of the "Rationalist" from the first issue, for reading in the prison cell?

Even that we do not consider as a tribute, but thank God that the paper has not existed in vain, but has served, however meagrely, to offer solace to bruised hearts, helped to steady wavering minds, tended to revive dying hopes.

Whether the future of the Rationalist be long or short, it will seek nothing more than to be able to give one new thought to some receptive reader, bring one ray of light to some mind plunged in gloom, force one joyous smile into some saddened soul. In its limited circle, from its obscure corner, it will seek only to give out a mild glow like an oil lamp in the midst of blinding flood-lights.

Bigger things, there are of course the great Nehrus and Radhakrishnans, and people of their ilk, to look after!

Editor.

THE PURANAS

Presiding over the Anniversary of the Kuppuswamy Sastry Institute at Madras, Sri Sri Prakasa, thanked them for giving him the opportunity to participate in the function but confessed to a sense of embarrassment in the presence of elders, whom he had been taught to respect always. They had met there to pay their tribute to the memory and the great work of Mahamahopadhyaya Kuppuswami Sastri. He considered it a privilege to be on the same platform on the occasion as Sir C. P. Ramaswami Aiyar. They had all watched with admiration his amazing career and work in diverse fields of activity.

Continuing Mr. Sri Prakasa said that he had the privilege of meeting Mahamahopadhyaya Kuppuswami Sastri during his visits to Benares. Coming as he did from that ancient seat of Sanskrit learning, his bias for an institute like the Kuppuswami Sastri Rerearch Institute could well be imagined. Sanskrit was taught by a thousand scholars in a thousand homes in Benares and these were still the real University of Benares, though they had the other great University of Benares also there. Sanskrit was not easily learnt. He still remembered the severe beatings he had received from his Sanskrit tutor whom, however he revered very much. The modern teacher instead of inspiring fear or love in his students, feared the student; he was not able to bring the student to respect him but instead paid respect to the student. The pandits of old were very different, and it was worth finding out how it was that though the modern teacher never used the birch he was not respected, loved or feared as teachers of old. His Sanskrit tutor was keen that he should master the language and so forced him commit to memory elements of Sanskrit Grammar, howevered tired he might be. It was memories like these that made him feel happy when he heard that the Institute was trying to make the study of Sanskrit easy and he only hoped that the scholar from Trivandrum would succeed in this effort. If Sanskrit could thus be made easy and they could all really speak and read the language, it would be a great blessing and the hope of Dr. K. N. Katju, Union Home Minister, who wanted Sanskrit to be the national language of India, might be realised

As one coming from the North, Mr. Sri Prakasa continued, he felt that Sanskrit owed very much more to the scholars and people of the South than to the scholars and people of the North. His memory went back to Mahamahopadhyaya Gangadhar Sastri Dravid, who used to preside over Sabhas of the learned which used to be held in his ancestral house to discuss various subjects. This great scholar used invariably to add "Dravid" to his name. Mr. Sri Prakasa said he suspected that Gangadhar Sastri thus "almost forestalled the Dravida Kazhagam". He would like to say to all who thought Sanskrit was no part of the heritage of Tamil Nad, that it was a great heritage towards which people of Tamil Nad had rendered far greater service than any one else, (cheers) and he did not know how anyone could say that Sanskrit was no heritage of this place. He was glad that they were carrying on research in South Indian languages also along with research in Sanskrit. That should give much solace to all and help to allay the fears of those who thought that the study of Sanskrit was the study of "some alien language and books written in that language deserve to be burnt rather than studied". Still, the path of wisdom lay in recognising the danger and winning over those who felt that way. When he remembered Gangadhar Sastri "Dravid", he realised the abiding fundamental unity of the land; for he was a great Sanskrit scholar, who was born in Tamil Nad, lived in the Hindi area and used Marathi in his learned discussion. He hoped that the

efforts of the Institute to spread knowledge and study of Sanskrit would succeed. He then requested Sir C. P. Ramaswami Aiyar to deliver the Commemoration Address on "*Puranas* as illustrative of our national Psychology and Evolution."

Sir C. P. Ramaswami Aiyar said that the subject of the talk suggested itself to him when he remembered how research in America was too often a matter of linguistics and word splitting. On one occasion, he was present at a lecture delivered at a conference of American Oriental Society on "The Bow of Krishna". A great scholar spoke on that occasion for over an hour on whether "the bow of Krishna" was made of wood, horn or other material. He supported his thesis with extensive quotations from various sources and said that the bow was made partly of wood and partly of horn, though people here knew Krishna did not use the bow and would consider it odd that a learned society should occupy itself in the task of discovering the material of which it was made. And then on the other hand there was in the last few years a type of meticulous, documented, laborious research upon many matters relating to Indian philosophy, thought, *puranas* and religion such as was witnessed in a book relating to the Vedic Age recently published by an institution in Bombay where it was said in effect that the "Rig Veda was a worthless compilation brought into existence by designing Brahmins for deluding the ignorant", and the author, after disparaging remarks about the *Rig. Yajur* and *Sama vedas* came to the conclusion that the *Atharva Veda* was the one real contribution that might be studied with interest and profit. There was also another publication by a German naturalised American, who endeavoured to show that not only Jainism and Buddhism, but Yoga and Sankhya and all the streams and traditions of thought which did not accept the validity af the *Sruti* were primitive and pre-Aryan in origin and that there was an attempt later to bring these into the consolidated scripture of the Aryan race. There was another publication which sought to show the *avatars* of Vishnu, Matsya-gandhi, Hanuman, Ganesa and others were Polynesian relics which were not only of pre-Aryan but pre-Dravidian character. On reading these books, it struck him that it would be useful not to exhaust oneself in efforts to trace origins or proceed *on a priori* theories of racial, ethnic, credal, cultural or tribal superiorities and inferiorities, but to approach the *puranas* as human documents, meaning something positive for mankind and not as designed for propaganda purposes.

The *puranas*, the speaker said, were stories of racial experiences gradually brought together once in the *Ramayana*, then in the *Mahabharata* and then again in the various other *puranas* and *upa-puranas*. Probably these were modified in order to suit the exigencies of the times. Whereas the *vedas* were considered as *prabhu samhita* or dictates of the Lord, the *puranas* were considered as *suhrit samhita* or exhortations and anecdotal teachings of a friend. In this matter, however, most of them were "grand-childern of Lord Macaulay, intellectually and educationally speaking." He had said that the "absurd stories of impossible persons, inconceivable and fantastic legends were hardly worth perusal by any sensible person." This one sentence of Macaulay on *Itihasas* and *puranas* ruled them out of consideration. Even Dr. Radhakrishnan first wrote in "The Hindu View of Life"—he modified his opinion later —that "the *puranas* with their wild chronology, and weird stories are mainly imaginative literature but were treated as part of the sacred tradition for the simple reason that some people were interested." On the other hand, Sir C. P. Ramaswami Aiyar said,

(*Continued on page 3*).

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS.

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. XIII No. 2] Monday 29—9—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRIT. HON. MEMBER AND MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1938-39.
EDITOR: YAJURVEDA (2 VOLS.) & RIGVEDA PADAI. EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

THE JUNGLE RECLAIMS ITS OWN

North of New Guinea lies the small island of Biak. Its name denotes "that which rose up out of the sea", a name which is fully justified for it lies there with its almost impenetrable virgin forests as a forgotten part of the world in the middle of the Ocean. The Papuans who people this little island lead an uneventful existence.

This at least was true until the outbreak of the second World War, when life on Biak changed almost overnight. The island became an Allied air base and that once so peaceful spot was suddenly transformed into a very hive of industry. The dense jungle was cut down, barracks, hangers, runways appeared as if by magic and life seethed by day and by night. Planes took off and landed without cessation, nor did Biak escape the rigours of war.

By helping in the construction of the needed buildings and roads, the natives played their part and in the huts of the Papuans luxuries unknown until now, such as English cigarettes, khaki clothing, interlock underwear, etc. made their appearance.

After the cessation of hostilities, however, peace once again returned to Biak. The Allied troops were repatriated to their own countries leaving isolated Biak behind them. The hangers fell into decay, the runways were overgrown with rank vegetation and the planes left behind slowly but surely fell prey to the jungle which once more claimed its own. Propellors became entwined by lianas, exotic flowers grew on the runways, while thousands of white ants made their home in the cabins of the aeroplanes which once so proudly cleaved the air!

Thus is the way of the jungle, where all conquering nature, apart from always recovering its own, causes mankind, especially through its insects, no end of trouble. Because they transmit diseases, the most perilous of which by far is malaria, caused indirectly by the anopheles, a kind of malarial mosquito, insects are even dangerous to public health. In pretty well all tropical and sub-tropical regions on this earth of ours, malaria is a more or less common occurrence, a visitation which every year counts its unfortunate sufferers of these dreaded fevers by the million.

Through QUININE, however, *the* effective remedy, man has gained the mastery over nature.

The Committee of Experts on Malaria appointed by the now defunct League of Nations, in their report published in 1938, recommended QUININE. As a preventive measure these specialists advised a daily dosage of 6 grains of QUININE during the whole malarial season, whilst as a remedy when attacked by a bout of malaria they prescribed a daily dose of from 15 to 20 grains for a period of from 5 to 7 days.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	,, 25 ,,
Quarter Page	...	,, 15 ,,

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

THE PURANAS

(Continued from last issue.)

The whole idea of the *puranas*, Sir C. P. Ramaswami Aiyar continued, was to bring prominently before the minds of the people the fundamental truths of Indian life and religion. The first of these was that creed or faith was not dependent on the worship of one manifestation or other of God. In *Vayu Purana* there was the unfaltering and unambiguous message that he who preferred one manifestation to another was committing the greatest sin. The *puranas* taken as a whole illustrated the thesis that our faith—call it Hinduism or Brahminism or anything else—was not a dogmatic one but a quest, a way of liberation from Being to Becoming: that there is no hard and fast line between nature and man, man and animal and man and God: and that evil and suffering are not absolute or real, but temporary experiences with reference to the evolving spirit. They would find also, for instance, about what they now regarded as "the special patented doctrine of equality of communities and all-embracing oneness of humanity", when they recalled the story of Vasishtha, who was *ganika garbha sambhutah*, born of a prostitute, who by his *tapas* became the greatest and most significant of Brahmins by virtue of mental self-perfection. The *puranas* in a very un-obvious but succinct and careful way, pointed out many of the truths and doctrines essential for life.

There was, perhaps, the speaker said, no literature in the world which pointed out the dangers of wars and power politics as the *puranas* did. What the two world wars had taught the world now, had been vividly explained in the *puranas* which said that the victor in wars really lost and the vanquished were the real conquerors. This was, clear when they remembered how Britain and France were suffering while prosperity attended the defeated nations like Japan. They found power politics exemplified in the story of Bali and Hiranyakasipu. Nowhere more than in the *puranas* exemplified the mixed strands of good and evil which existed in human nature, or the truth that men and women combined both the saint and the sinner, so that everyone should be alert and watchful lest he or she should falter and fall. Were not these lessons borne home in the *Markandeya Purana*, the great scene in the *Uttarakanda* of the *Ramayana* and the final chapter in the *Mahabharata* where one by one Dharmaputra's brothers and Draupadi fell and none except the dog accompanying him was unaffected? The *puranas* were a compendium, a kind of thesaurus or treasure house of various traits of human nature. These should be read not from the antiquarian point of view of racial or tribal theories or of philology and linguistics, but as a human document indicative of the strength and weakness of our race. "It is a priceless document, in which lives of gods and men are depicted for the purpose, not only of delectation, but as examples to all to beware of, and never to despair. They embody the experiences, the strength, the weakness and the traditions of the race and the evolution of humanity as exemplified in the *avatars*."

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

The Rationalist.

Monday 22-9-1952

THE "RATIONALIST"

"On receipt of last week's "Rationalist", Sir C. P. Ramaswami Iyer has favoured us with the following gracious communication:

"My Dear Friend,

I learnt from the issue of the "Rationalist" of the 22nd September that it marks the 13th birthday of your paper. On this occasion let me congratulate you on your fine and creative work and the stimulus that you have given to the formation of unconventional and detached perspectives.

With kind regards and my best wishes,

I am,
Yours Sincerely,
C. P. Ramaswami Aiyer."

We appreciate Sir Ramaswami Iyer's princely courtesy. Perhaps in the whole of Southern India there is no one whom one may more aptly describe as a "man among men", and "prince among men." Three men stand out as the most prominent among South Indians, C.R., C.P.R., and A.R. C.R. is a man of mother-wit, common-sense, home truths, and Sancho Panza wisdom, whom assemblies of men and women seem to listen to with open lips and gleaming teeth. C.P.R. is a man who rouses, captivates and delights the mind with his rich culture, brilliant exposition, and magnetic personality. A.R. is a vigorous automaton who bores through the audience like a steel drill. C.R. cares for power, and perhaps not for money. A.R. cares for both power and money. C.P.R. does not now care for both.

We thank Sir Ramaswami Iyer for his kindly thought of us, and wish him long years of inspiring intellectual leadership from his mountain resort. Arabindo Ghosh made Pondicherry a spiritual centre. Ramana Maharshi brought fame to Tiruvannamalay. We hope Sir Ramaswami Aiyer will make the Nilgiri Mountain far famed as an intellectual centre.

Editor.

THE DASARA EXHIBITION

The Dasara exhibition has critics. Some think that it is badly managed, with too many Secretaries of the inexperienced, penny-wise and pound-foolish sort. The exhibitors observe that while the charges have been raised sky-high, the conveniences provided and treatment meted out are exceedingly bad. The judging is said to be haphazard and indifferent. The entertainment provided is considered not of the best, nor even of the second best.

Nevertheless, well managed or ill managed, the exhibition is an essential part of the Dasara in Mysore. There can be no Mysore Dasara without the exhibition, just as there can be no Dasara without the Royal Durbar, whether you call it by the name "Darbar" or by the name "Raja-sabhay", and whether with chairs or without chairs.

The exhibition may not be inspiring industrially or commercially, though the opening and closing speeches may stress that aspect, but that it is a very attractive popular resort there is no gainsaying.

There is a life-size figure of Gandhi above the entrance. Though it is pleasant, we are inclined to wonder whether it would not be more appropriate to have there the figure of Siva, the destroyer of Cupid!

THE COTTAGE INDUSTRIES MUSEUM

The Cottage Industries Museum as an educative part of the Exhibition came into being some 10 years ago, during the second world war. It contains collections from many parts of India, and from Ceylon, England, China and Japan. The finished articles, and the exhibits of the various stages of completion, are certainly inspiring to every observer.

But the section has been at a stand-still for many years past. Only a part of the exhibits are neatly arranged in show-cases so as to meet the eye squarely. The rest are arranged on benches loosely, and are not very impressive. With a manufacturing institute near by under the same Department there is no reason why show-cases should not be provided for them also, so as to increase their effectiveness.

And further, vareity could be added by securing cottage industry exhibits from other countries also, and make the section one of the best in the land as well as most valuable and educative.

And as a necessary adjunct there could be a Sales Section where the local products could be available to purchasers, and the section become even self-supporting.

LONG SIGHT

Lawyer: "You say you were about 35 feet away from the scene of the accident?" Just how far can you see clearly?"

Witness: "When I wake up I see the sun, and they tell me that's about 93 million miles away!"

DISPLAY WITH MEANING

The Bookshop in Bratislava, Czechoslovakia, featured four Russian best sellers in its window display, but the Communist police arrested the proprietress. Why? Because she had, as the Vienna newspaper *Wiener Kurier* told the story, arranged the titles in this order:

"We Want to Live"
"Far from Moscow"
"In the Shadows of the Skyscrapers"
"Under a Foreign Flag."

THE CHILD MIND

A Youngster, being dressed down for a poor report, asked: "What do you think the trouble with me is, Dad—heredity or environment?"

* * *

The Father pretended to be asleep while his youngsters tried their best to rouse him from a Sunday-afternoon nap to take them for a promised walk. Finally, his five-year-old daughter priced open one of his eyelids, peered carefully, then reported: "He's still in their."

* * *

Three-year-old Linda watched her aunt unpack with much excitement, waiting for her present. At last two bean-bags were produced, one red and one blue. "Which one would you like, Linda?" asked the visitor. "One is for you and the other is for Tommy."

Without hesitation, Linda replied: "I want Tommy's."

* * *

In a speech on honesty, Mark Twain said that, as a boy, he saw a cart of melons which sorely tempted him: "I sneaked up to the cart and stole a melon. I went into the alley to devour it, but I no sooner set my teeth into it than I paused, a strange feeling came over me. I came to a quick conclusion. Firmly I walked up to that cart, replaced that melon —and took a ripe one!"

WISE SAYINGS

I have walked with people whose eyes are full of light but who see nothing in sea or sky, nothing in city streets, nothing in books. It were far better to sail for ever in the night of blindness with sense and feeling and mind, than to be content with the mere act of seeing. The only lightless dark is the night of darkness in ignorance and insensibility.

HELEN KELLER.

* * *

The regular detailed exercise of imagination should take precedence over all other educational exercises. ARNOLD BENNETT.

* * *

The man who cannot wonder is but a pair of spectacles behind which there is no eye.

THOMAS CARLYLE.

* * *

Charles E. Duryea once picked up his wife's scent-spray and squeezed the bulb. Scent came out in a fine mist. Duryea's imagination got going and started him towards the automobile carburettor and the presidency of an automobile company.

JEROME FLEISCHMAN.

* * *

Cyrus McCormick, in a barber's chair, got nicked by a pair of clippers. From that incident came the clipper idea of the McCormick reaper, to take the place of the scythe principle, which others had been working on for a hundred years. JEROME FLEISCHMAN.

* * *

Man consists of body, mind and imagination. His body is faulty, his mind is untrustworthy, but his imagination has made his life on this planet an intense practice of all the lovelier energies. JOHN MASEFIELD.

* * *

If seeds in the black earth can turn into such beautiful roses, what might not the heart of man become in its long journey towards the stars? G. K. CHESTERTON.

OUR SENSES

The human senses have long been considered to be five in number—sight, hearing, touch, taste and smell. Recent research, however, suggests that a number of other human senses exist which act so mechanically that we rarely notice them.

One of these is called by doctors "Proprioception," or muscle and joint sense. It enables us to keep ourselves informed of the position of our legs, arms, fingers, head, lips, feet, quite independently of sight.

Another is the sense of balance and rotation which also works automatically. Standing upright inside a swaying bus, we make no conscious effort to correct our balance, yet provided we are not flung about too much, this sense enables us to compensate for the unsteadiness.

Scientists believe, too, that a hundred years from now it may be quite the normal thing for men and women to have their senses made sharper in order to live a more exciting life.

Our sense of hearing is limited at present to sounds not deeper than 30 vibrations a second and not shriller than 30,000 a second.

But if we could step up these limits, a new world of sound would be opened up to us.

The soul of the music lover would be thrilled by a now-unheard range of overtones, and piano keyboards might be made twice as long.

And we can easily imagine ourselves equipped with more taste sensations than our present four.

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ಮುಳಿ ರಾಳಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೇಶಿನಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ನೋಲೆ ಎಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಳಿ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ಸಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read This book deals with the heroic achievements of many Hindu women whosenames have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀನಮ್ಮವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮುಳಿ ರಾಳಿ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಚೇತರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನನ್ನ ಶರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮುಳಿ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ಪಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Iyaver.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. XIII No. 3] Monday 6—10—1952 [PRICE 0—1—6.

'Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA 11 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

SANSKRIT CONVOCATION

ನಂದನ ಸಂವತ್ಸರದ ಆಶ್ವಯುಜ ಶು|| ಪಂಚಮಿ ಬುಧವಾರ [೨೪–೯–೧೯೫೨] ಆಳುವ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರ್‌ರವರ ಸಮ್ಮುಖದಲ್ಲಿ ನಡೆದ ರಾಜಸಭೆಯಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸಂಸ್ಕೃತ ವಿದ್ಯಾರ್ಥಿಗಳ ಪದವೀದಾನ ಮತ್ತು ಪಾರಿತೋಷಕ ವಿನಿಯೋಗ ಸಮಾರಂಭದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ವಿದ್ಯಾಇಲಾಖೆಯ ಮುಖ್ಯಾಧಿಕಾರಿಗಳಾದ ಶ್ರೀಮಾನ್ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ, ಐ.ಎ.ಎಸ್., ರವರು ಮಾಡಿದ ಭಾಷಣ.

ಆಳುವ ಮಹಾಸ್ವಾಮಿಯವರ ಸಮ್ಮುಖದಲ್ಲಿ ಸಂಸ್ಥಾನದ ಸಚಿವ ಮಂಡಲಿಯವರು, ಮಹಾ ವಿದ್ವಾಂಸರು, ರಾಜಕಾರಣಧುರೀಣರು, ವರ್ತಕಶ್ರೇಷ್ಠರು, ಪುರಪ್ರಮುಖರು ಮೊದಲಾದ ಅಗ್ರಗಣ್ಯ ಮಹನೀಯರೆಲ್ಲರೂ ವಿರಾಜಿಸುತ್ತಿರುವ ಈ ಮಹಾರಾಜಸಭೆಯಲ್ಲಿ,

ಶ್ರೀಮಹಾಕಾಳೀ, ಮಹಾಲಕ್ಷ್ಮೀ, ಮಹಾಸರಸ್ವತೀರೂಪಿಣೀ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರಿ ದೇವಿಯವರಿಗೆ ವಿಶೇಷಪೂಜೆಯನ್ನು ಒಪ್ಪಿಸುವ ಈ ಶರನ್ನವರಾತ್ರಿಯ ಸುಸಂದರ್ಭದಲ್ಲಿ,

ವಿದ್ವದ್ವೈದುಷ್ಯವನ್ನು ಉಪಚಾರವಚನಗಳಿಂದ ಆರಾಧಿಸಿ, ಶ್ರೀ ಶಾರದಾದೇವಿಯ ಮಹಾಪೂಜೆಯನ್ನು ನೆರವೇರಿಸಬೇಕೆಂದು ಅನುಗ್ರಹಪೂರ್ವಕವಾಗಿ ಆಜ್ಞೆಮಾಡಿರುವ ಶ್ರೀ ಶ್ರೀ ಮಹಾಸ್ವಾಮಿಯವರ ದಿವ್ಯ ಸನ್ನಿಧಿಯಲ್ಲಿ ಭಕ್ತಿವಿಶ್ವಾಸಕೃತಜ್ಞತೆಗಳಿಂದ ಪ್ರಣಾಮಗಳನ್ನು ಸಮರ್ಪಿಸಿ, " ದೇವತೆಗಳು ಪಡೆದ ದೇವವಾಣಿಯೇ, ವಿಶ್ವರೂಪರಾದ ಪಶುಗಳೆಲ್ಲರೂ ನುಡಿಯುತ್ತಿರುವ ನುಡಿಯೊಡತಿಯೇ, ಕಾಮಧೇನುವಾಗಿ ಒಲಿದು ಬಂದು ನಮ್ಮನ್ನು ಸಂತೋಷಪಡಿಸು " ಎಂದು ಪ್ರಾರ್ಥಿಸಿ, ಆಕೆಯ ಪ್ರೇರಣೆಯಾದಂತೆ ಎರಡು ಮಾತುಗಳನ್ನು ನುಡಿಯುತ್ತೇನೆ. ಮಹಾಪ್ರಭುಗಳು ಆದಿಯಾಗಿ ಸರ್ವರೂ ವಿಶ್ವಾಸದಿಂದ ಅವಧರಿಸುವುದು.

2. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅವಶ್ಯವಾಗಿ ಮಾಡಿಯೇ ತೀರಬೇಕಾದ ಕಾರ್ಯ, ಕರ್ತವ್ಯ, ಶ್ರೀಮನ್ಮಹಿಶೂರು ಮಹಾರಾಜವಂಶದವರಿಂದ ಗೀರ್ವಾಣವಿದ್ಯೆಗೆ ದೊರೆತಿರುವ ಅನನ್ಯಸಾಧಾರಣವಾದ ಪ್ರೋತ್ಸಾಹವನ್ನು ಕೃತಜ್ಞತಾಪೂರ್ವಕವಾಗಿ ನೆನೆಯುವುದು. ಈ ವಂಶದ ಮಹಾಪ್ರಭುಗಳವರು ತಾವು ಸ್ವತಃ ವಿದ್ವಾಂಸರಾಗಿದ್ದು, ವಿದ್ವಾಂಸರಿಗೆ ಮಹದಾಶ್ರಯವನ್ನಿತ್ತ ಮಹಾನುಭಾವರು. ಭಾರತವು ಅಷ್ಟಷ್ಟಾಗಿ ಬ್ರಿಟಿಷರ ದೃಢಮುಷ್ಟಿಗೆ ಸಿಕ್ಕುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯು ಉಳಿಯುವುದೋ, ಅಳಿಯುವುದೋ, ಎಂದು ಎಲ್ಲರೂ ಪರಿತಪಿಸುತ್ತಿದ್ದಾಗ, ಗೀರ್ವಾಣಸರಸ್ವತಿಯನ್ನು ಮೈಸೂರು ಮಹಾರಾಜರು ತಮ್ಮ ಸಿಂಹಾಸನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಸುಪ್ರತಿಷ್ಠಿತಳನ್ನಾಗಿ ಮಾಡಿದುದನ್ನು ಮೈಸೂರು ಪ್ರಜೆಗಳು ಮಾತ್ರವಲ್ಲ, ಭಾರತದ ಪ್ರಜೆಗಳು ಮಾತ್ರವಲ್ಲ, ಇಡೀ ಪ್ರಪಂಚದ ಗೀರ್ವಾಣಭಾಷಾಭಿಮಾನಿಗಳೆಲ್ಲರೂ ಆದರ, ಅಭಿಮಾನ, ಕೃತಜ್ಞತೆಗಳಿಂದ ಸ್ಮರಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ನೂರೈವತ್ತು ವರ್ಷಗಳಿಂದ ಮೈಸೂರಿನಲ್ಲಿ ಗೀರ್ವಾಣವಿದ್ಯೆಗೆ ವಿಪುಲವಾದ ರಾಜಾಶ್ರಯವು ದೊರೆತಿದೆ. ಕೇರ್ತಿಶೇಷರಾದರೂ ನಮ್ಮೆಲ್ಲರ ಹೃದಯದಲ್ಲಿ ಅಚ್ಚಳಿಯದೆ ನೆಲಸಿರುವ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಪ್ರಭುಗಳು ತಮ್ಮ ಆಸ್ಥಾನದಲ್ಲಿದ್ದ ವಿದ್ವತ್ಕವಿಗಳ ಜೊತೆಗೆ ಬ್ರಹ್ಮಶ್ರೀ ಪಂಚಾಪಗೇಶಶಾಸ್ತ್ರಿಗಳು, ಬ್ರಹ್ಮಶ್ರೀ ತಾಂಡವ ಕೃಷ್ಣಮಾಚಾರ್ಯರೂ ಮೊದಲಾದ ವಿದ್ವನ್ಮಣಿಗಳನ್ನು ಕರೆಸಿ ಸನ್ಮಾನಿಸಿದುದನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ಮರಣೆಗೆ ತಂದುಕೊಳ್ಳುವುದು ಉಚಿತವೆನಿಸಿದೆ. ಮೈಸೂರು ಶ್ರೀ ಜಾಮರಾಜೇಂದ್ರ ಸಂಸ್ಕೃತ ಪ್ರೌಢಪಾಠಶಾಲೆಯ ಕೀರ್ತಿಯು ಆಸೇತು ಹಿಮಾಚಲಪರ್ಯಂತ ವ್ಯಾಪಿಸಿರುವುದು ಎಂದಿಗೆ ಎಳ್ಳಷ್ಟೂ ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ. ಮೈಸೂರು ಓರಿಯಂಟಲ್ ಲೈಬ್ರರಿಯ ಉದ್ಗ್ರಂಥಗಳು ಅಖಿಲ ಜಗತ್ತಿನ ಮಹಾವಿದ್ವಾಂಸರ ಮನ್ನಣೆಗೆ ಪಾತ್ರವಾಗಿರುವುವು, ಎಂಬ ಅಂಶವು ಸರ್ವತ್ರ ವಿದಿತವಾಗಿದೆ. ಇದೆಲ್ಲಕ್ಕೂ ಕಲಶಪ್ರಾಯರಾಗಿ ನಮ್ಮನ್ನಾಳುತ್ತಿರುವ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ್ ಮಹಾಸ್ವಾಮಿಯವರು, ಈ ಯುಗವು ಜನಸಾಮಾನ್ಯದ ಯುಗ ಎಂಬುದನ್ನು ದಿವ್ಯ ಚಿತ್ತಕ್ಕೆ ತಂದುಕೊಂಡು, ವೇದ, ಉಪನಿಷತ್ತು, ಶಾಸ್ತ್ರ, ಸೂತ್ರ, ಪುರಾಣ, ಪ್ರಕರಣಗಳಾದಿಯಾಗಿ ಸರ್ವ ಗ್ರಂಥಗಳನ್ನೂ ಕನ್ನಡಕ್ಕೆ ಪರಿವರ್ತಿಸಿ ಪ್ರಜೆಗಳನ್ನು ಅನುಗ್ರಹಿಸುತ್ತಿರುವುದು ನಮ್ಮ ಭಾಗ್ಯೋದಯ. ಶ್ರೀ ಚಿಕ್ಕದೇವರಾಜರು, ಶ್ರೀ ಚಾಮರಾಜರು, ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು ಮೊದಲಾದ ಮಹಾ ಪ್ರಭುಗಳ ವಂಶದವರಿಗೆ ಇದು ಶ್ರೀ ದೇವಿಯವರ ವರಪ್ರಸಾದದಿಂದ ಲಭ್ಯವಾದ ಸಂಸ್ಕೃತಿ ಎಂಬುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲವೆನ್ನಬಹುದು. ಹಿಂದೆ ವಿಜಯನಗರದ ಸಾಮ್ರಾಜ್ಯದಲ್ಲಿ ನಡೆದ ಈ ಗೀರ್ವಾಣಸರಸ್ವತೀ ಪೂಜೆಯು ಈ ಅರೇಳು ಶತಮಾನಗಳ ನಂತರ ಈಗ ಮೈಸೂರಿನಲ್ಲಿ ವೈಭವಯುತವಾಗಿ ನಡೆಯುತ್ತಿದೆ. ಇಂತಹ ಅನನ್ಯ ಸಾಧಾರಣವಾದ ಕಾರ್ಯವನ್ನು ನೆರವೇರಿಸಿರುವ ಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಗಳವರನ್ನು ಕೃತಜ್ಞತೆಯ ಕಾಣಿಕೆಯಿಂದ ಆರಾಧಿಸಿ ಅವರ ಶ್ರೇಯಃಸ್ಯಾರ್ಥನೆ ಮಾಡುವುದು, ಅವರ ವಂಶ ಇತೋಽಪ್ಯತಿಶಯವಾಗಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಲೆಂದು ಹಾರೈಸುವುದು ಮೈಸೂರಿನ ಎಲ್ಲ ಪ್ರಜೆಗಳ ಆದ್ಯ ಕರ್ತವ್ಯ.

3. ಈಗ ಭಾರತವು ಸ್ವತಂತ್ರವಾಗಿದೆ. ನೂರಾರು ವರ್ಷಗಳಿಂದ ರಾಜಕೀಯ ಸ್ವಾತಂತ್ರ್ಯವಿಲ್ಲದೆ, ವಿಧರ್ಮಿಯರ ಪಾಲಾಗಿದ್ದ ನಾಡು ಇಂದು ಮತ್ತೆ ರಾಜಕೀಯವಾಗಿ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಗಳಿಸಿದೆ. ಪರಕೀಯರ ಅಧಿಕಾರಾವಧಿಯಲ್ಲಿ ಭಾರತವು ಹೊರಗಿನ ಜಗತ್ತಿನ ಸಂಪರ್ಕವನ್ನು ಪಡೆಯಿತು. ಭಾರತೀಯ ಸಾಹಿತ್ಯ, ಶಾಸ್ತ್ರ, ವೇದಗಳು ಜಗತ್ತಿನ ಗಮನವನ್ನು ಆಕರ್ಷಿಸಿದುವು. ಇಲ್ಲಿನ ವೇದಾಂತವು ಅನೇಕ ವಿದ್ವಾಂಸರಿಗೆ ಜೀವನದ ತನಿಬೆಳಕನ್ನು ನೀಡಿತು. ಇಷ್ಟಾದರೂ ಆ ರಾಜರು ತಮ್ಮ ಅನುಕೂಲಕ್ಕಾಗಿ ರೂಪಿಸಿದ ಆಂಗ್ಲ ವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿಯು ನೂರಿಪ್ಪತ್ತು ವರ್ಷಗಳಿಂದ ಒಂದೇ ಸಮನಾಗಿ ಬೆಳೆದು, ಮೂರು ಮನೆಗಳಿದ್ದು ಹೊಗೆಯಾಡುವ ಮುರುಕು ಹಳ್ಳಿಗಳಲ್ಲೂ ಅದರ ಪ್ರಭಾವವು ವ್ಯಾಪಿಸುವಮಟ್ಟಿಗಾಗಿದೆ. ಇದನ್ನು ಹೀಗೆಯೇ ಬಿಡೋಣವೇ ? ಅಥವಾ ಇದನ್ನು ಅವಿರೋಧವಾಗದಂತೆ ಸಮನ್ವಯ ಮಾಡಿಕೊಂಡು ಭಾರತೀಯು ವಿಶ್ವಭಾರತಿಯಾಗುವಂತೆ ಮಾಡೋಣವೇ ? ಇದು ಈಗ ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರ ಮುಂದಿರುವ ಪ್ರಶ್ನೆ. ವಿಶ್ವಕವಿ ರವೀಂದ್ರರು ವಿಶ್ವಭಾರತಿಯನ್ನು ಸ್ಥಾಪಿಸಿ, ನಗರದ ಸೌಭಾಗ್ಯವರ್ಗಗಳನ್ನೆಲ್ಲಾ ಬೇಡವೆಂದು ಅರಣ್ಯದಲ್ಲಿದ್ದ ವೈರಾಗ್ಯ ಸಂಪನ್ನರು ಕಟ್ಟಿದ ಪುರಾತನ ಸಂಸ್ಕೃತಿ ಮುಕ್ತಧಾರೆಯಾಗಿ ಹರಿದು ಲೋಕವನ್ನು ಮತ್ತೆ ಶಾಂತಿನಿಕೇತನವನ್ನು ಮಾಡುವುದು ಎಂಬ ಭವಿಷ್ಯವನ್ನು ಕೃತಿಯಲ್ಲಿ ತೋರಿದ್ದಾರೆ. ಬುದ್ಧ, ಮಹಾವೀರ,

ೃಸ್ತನೇ ಮೊದಲಾದ ದಿವ್ಯೋನ್ಮಾದಿಗಳ ಪರಂಪರೆಯಲ್ಲಿ ನಡೆದು ಕ್ತಪಾತವಿಲ್ಲದೆ ಕತ್ತಿಯನ್ನು ಎಳೆಯದೆ ಶಾಂತಿಯಿಂದ ಕ್ರಾಂತಿ ಮಾಡಿದ ಮಹಾತ್ಮರು ಲೋಕಕ್ಕೆ ಹೊಸ ಬೆಳಕು ನೀಡಿದ್ದಾರೆ. ಗ ಅಧಿಕಾರದಲ್ಲಿರುವವರು ತೀರ ನಮ್ಮವರೆ. ಭಾರತೀಯ ಬಂದಿನ ರಿಮೆಯನ್ನು ಸಾಧಿಸಬೇಕು ಎನ್ನುವುದರ ಜೊತೆಗೆ ವಿಶ್ವಶಾಂತಿಯ ಳಹದಿಯನ್ನೂ ಭದ್ರವಾಗಿ, ಶಾಶ್ವತವಾಗಿ, ಸ್ಥಾಪಿಸಬೇಕು ಎಂದು ಮ್ಮ ನೆಚ್ಚಿನ ನಾಯಕರು ಪಣತೊಟ್ಟು ದುಡಿಯುತ್ತಿದ್ದಾರೆ. ಅನ್ಯಮಿಂದ್ರಂ ಕರಿಷ್ಯಾಮಿ " ಎಂಬ ಕೆಚ್ಚು ಈಗ ಈ ಕಾರ್ಯ ನ್ನು ಸಾಧಿಸಬೇಕಾಗಿದೆ. ವಿಶ್ವಜಿದ್ಯಾಗಮಾಡಿ ಸ್ವರ್ಗವನ್ನೂ ಗೆಲ್ಲುವೆ ಂದ ಭಾರತ, ಈಗ ಇಂದಿನ ಜಗತ್ತಿನಲ್ಲಿ ಇನ್ನೊಂದು ರೂಪವಾಗಿ ಶ್ವಜಿತ್ ಯಾಗಕ್ಕಾಗಿ ಸರ್ವಸ್ವವನ್ನೂ ತ್ಯಾಗಮಾಡಿಯಾದರೂ ಶ್ವಶಾಂತಿಯನ್ನು ಸಂಪಾದಿಸಬೇಕಾಗಿದೆ. ಹಿಂದೆ ಬೌದ್ಧಯುಗ ಲ್ಲಿ ಬೌದ್ಧವಿದ್ವಾಂಸರು ವೈದಿಕ ವಿದ್ವಾಂಸರನ್ನು ಹುಡುಕಿಕೊಂಡು ೋಗಿ "ಗೆದ್ದು, ನಿಮ್ಮಂತೆ ಮಾಡಿಕೊಳ್ಳಿವಿರಾ? ಸೋತು, ನಮ್ಮಂ ಾಗುವಿರಾ?" ಎಂದು ಛಲದಿಂದ ಮಲೆಯುತ್ತಿದ್ದರಂತೆ! ಈಗ ುತ್ತೆ ಅಂತಹ ಸ್ಥಿತಿ ಬಂದಿದೆ. ನಾಸ್ತಿಕವಾದವು ಆಸ್ತಿಕವಾದ ನ್ನು ತುಳಿಯುವೆನೆಂದು ಮಲೆತು ನಿಂತಿದೆ. ಪುರಾತನ ಸಂಸ್ಕೃತಿ ದುರಿಸಿ ನೀನೋ ನಾನೋ ಎಂದು ಆರ್ಭಟಿಸುತ್ತಿವೆ.

4. ಈಗ ಇಲ್ಲಿ ಸ್ಥಾನಬಲವನ್ನು ಹಿಡಿದು, ವಿನಯದಿಂದ ಮಹಾ ದ್ವಾಂಸರನ್ನು ಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತೇನೆ. ಅವರೂ ವಿರಸರಾಗದೆ ಾರತೀದೇವಿಯ ಭಕ್ತನ ಅಂತರಂಗದ ವಚನವಿದೆಂದು ಗಮನಿ ಲಿ; ವಿಚಾರಿಸಲಿ. ಲೋಕವಿಂದು ಲೋಕಾಯತವಾಗಿದೆ ಎನ್ನು ೀವೆ. ಇಂದಿನ ನಾಗರೀಕತೆ, ಯಂತ್ರವನ್ನು ತಂದು ಮನುಷ್ಯ ನ್ನೂ ಯಂತ್ರದಾಸನನ್ನಾಗಿ ಮಾಡಿದೆ ಎನ್ನುತ್ತೇವೆ. ಈಗಿನ ಕಾಲ ಲ್ಲಿ ಸರ್ವರೂ ಪ್ರೇಯಸ್ಸಿನ ಕಡೆಗೆ ತಿರುಗಿದ್ದಾರೆ ಎನ್ನುತ್ತೇವೆ. ೀಗೆನ್ನುತ್ತಿರುವ ನಮ್ಮಲ್ಲಿ ಲೋಕಾಯತರನ್ನು, ನಾಸ್ತಿಕರನ್ನು ಾಸ್ತಿಕರನ್ನಾಗಿ ಮಾಡುವ ಧರ್ಮವೀರನೆಲ್ಲಿ? ಯಂತ್ರದಾಸನಾದ ನುಷ್ಯನ ದಾಸ್ಯವನ್ನು ನೀಗಿ

" ಅಲ್ಪಸ್ಯ ಹೇತೋಃ ಬಹುಹಾತುಮಿಚ್ಛನ್
ವಿಚಾರ ಮೂಢಃ ಪ್ರತಿಭಾಸಿ ಮೇ ತ್ವಂ ॥ "

ಂದು ತಿಳಿಸಿಕೊಟ್ಟು ಕೈಹಿಡಿದು ಎತ್ತುವ ವಿಚಾರಶೀಲರನೆಲ್ಲಿ? ಯಾರಿಯಾಗಿ ಬಂದಿರುವ ಪ್ರೇಯಸ್ಸಿನ ಈ ಅಭಿಮಾನವನ್ನು ತಿದ್ದಿ ನುನೆಗೆ ಬಂದ ಮಹಾಲಕ್ಷ್ಮಿಯಾಗಿ ಮಾಡುವ, ಲಕ್ಷ್ಮೀಪತಿಯನ್ನು ುತ್ತೆ ಸ್ವಸ್ಥಾನದಲ್ಲಿ ನಿಲ್ಲಿಸುವ ವಿದ್ವದ್ವರೇಣ್ಯನೆಲ್ಲಿ? ಇಂತಹ ಮಹಾ ುರುಷನನ್ನು ವೈದಿಕ ಸಂಸ್ಕೃತಿನಿಲಯಗಳಲ್ಲಿ ಹುಡುಕೋಣವೇ? ಥವಾ ಆಂಗ್ಲಭಾಷೆಯ ವ್ಯಾಮೋಹವನ್ನೇ ಹೆಚ್ಚಿಸುತ್ತಿರುವ ವಿಶ್ವ ದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಹುಡುಕೋಣವೇ?

5. ಕುಮಾರಸಂಭವದಲ್ಲಿ ಗಿರಿಜೆಯ ಸಮಕ್ಷದಲ್ಲಿಯೇ ಮನೋ ಭವನು ದಗ್ಧನಾಗಿ ಆಕೆಯ ಮನೋರಥವು ಭಗ್ನವಾಯಿತು. ಆದರೂ ಆಕೆಯು ಹೆದರದೆ ತಪಸ್ಸುಮಾಡಿ ಗೆಲ್ಲುವೆನೆಂದು ಹಾಗೆ ಮಾಡಿ, ದ್ದಳಂತೆ! ಅರ್ಜುನನು ಕಿರಾತವೇಷದ ಶಿವನನ್ನು ಸೋಲಿಸಲು, ತಡೆ, ಶಿವಾರ್ಚನ ಮಾಡಿ ಬಂದು ಸೋಲಿಸುವೆನು" ಎಂದನಂತೆ. ಮಾತು ಮತ್ತೆ ನಿಜವಾಗಲಾರದೇ? ಭಾರತದ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ವೈಭವ ವೈರಾಗ್ಯಗಳೆರಡಕ್ಕೂ ಸ್ಥಾನವುಂಟಾದರೂ ಒಂದಕ್ಕಿಂತ ಒಂದು ಹೆಚ್ಚು ಎಂದು ಅದು ಉಳಿದುಕೊಂಡಿತು. ಇಹಪರಗಳೆರಡೂ ಬೇಕೆಂದ ಈ ಪ್ರೇಯಶ್ಶ್ರೇಯಸಂಸ್ಕೃತಿಯು ಮತ್ತೆ ವಿಜೃಂಭಿಸಿ ಲೋಕವನ್ನು ತನ್ನಂತೆ ಮಾಡಿಕೊಂಡು ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸ್ಥಾಪಿ ಸಲು ಸಾಧನವಾಗಲಾರದೇ? ಭೀತಿಯಿಂದ ಕಳವಳಿಸುತ್ತಿರುವ ಜಗತ್ತನ್ನು ಶಾಂತಿಮಂತ್ರೋಪದೇಶದಿಂದ ಧೈರ್ಯಗೊಳಿಸಿ ಉದ್ಧರಿ ಸುವಂತೆ ಮಾಡಲು ಏನುಬೇಕು ಎಂಬುದನ್ನು ಯಾರೂ ಹೇಳಲಾ ರದೇ? ತಾಪ್ಪುದಲ್ಲಿರುವ ಕಂಚುಕಮೋಷವನ್ನು ಕಳಿದರೆ ಅದು ಸುವರ್ಣವಾಗುವುದಂತೆ! ಅಜ್ಞಾನ ತಿಮಿರಾಂಧನಿಗೆ ಜ್ಞಾನಾಂಜನ ವನ್ನು ಹಾಕಿ ಕಣ್ಣುತೆರೆಯಿಸಿದರೆ ಆತನು ತಾನೂ ಉದ್ಧಾರವಾಗಿ ಇತರರನ್ನೂ ಉದ್ಧಾರಮಾಡುವನಂತೆ! ಇದು ಸಾಧ್ಯವಾಗಲೆಂದು ನಾವು ಹಾರೈಸೋಣ. ಧರ್ಮಶಾಸ್ತ್ರ ಪ್ರವೀಣ ಪಾರಂಗತನೆನಿಸಿದ ಮನುವು ತನ್ನ ದೇಶದವರಿಂದ ಇತರರು ಕಲಿಯುವರು ಎಂದನಂತೆ! ಆ ಮಾತು ಈಗಿರುವ ಸ್ಥಿತಿಯಲ್ಲಿ ಸಾಧ್ಯವೇ ಎನ್ನಿಸುತ್ತದೆ. ಆದರೂ ಆ ಮಾತು ನಿಜವಾಗುವ ಕಾಲ ಬರಲಿ ಎಂದು ಹಾರೈಸೋಣ.

6. ಇದುವರೆಗೆ ನಿರ್ವಾಣಭಾಷೆಯ ಹಿರಿತನ, ವೇದಗಳ ಪ್ರಾಚೀ ನತೆ, ವೇದಾಂತದ ಮಹತ್ವ ಇವು ಜಗತ್ತಿನ ಆಧುನಿಕರ ಮನಸ್ಸಿಗೆ ಹಿಡಿದಿರುವುದು ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರ ಅಥವ ಅವರ ಸಂಪ್ರದಾಯ ದಲ್ಲಿ ಬೆಳೆದವರ ಪ್ರಯತ್ನಗಳಿಂದ. ಈ ಆಧುನಿಕ ವಿದ್ವಾಂಸರು ಏನಿ ದ್ದರೂ ವಿಶಾಲತೆಯುಳ್ಳವರು, ಕಳವಾಗಿ ಹೋಗುವವರಲ್ಲ ಎನ್ನುವು ದೊಂದು ಆಕ್ಷೇಪಣೆ. ನಾವು ಅಪೇಕ್ಷಿಸುತ್ತಿರುವುದು, ಲೋಕವು ಬೇಕೆನ್ನುತ್ತಿರುವದು, ಒಂದು ಮಳೆಗೆ ತುಂಬಿ, ಎರಡು ಬಿಸಲಿಗೆ ಒಣಗುವ ಕೋಲಾರದ ಕೆರೆಗಳನ್ನು ಅಲ್ಲ; ಅಥವ ನೂರಾರು ಅಡಿ ಗಳ ಆಳವಾಗಿದ್ದು ಸೇದುವವರ ರಟ್ಟೆಗಳನ್ನು ಮುರಿಯುವ ಧಾರವಾ ಡದ ಭಾವಿಗಳನ್ನೂ ಅಲ್ಲ. ನಾವು ಕೋರುವುದು ಗಂಭೀರವಾಗಿ ಪ್ರಸನ್ನವಾಗಿ, ವಿಶಾಲವಾಗಿ, ಮಹಾದೇವಿಯ ಪರದಂತೆ ಸೌಭಾಗ್ಯ ಸಂಪನ್ನವಾಗಿರುವ ಕೃಷ್ಣರಾಜಸಾಗರವನ್ನು. ಕವಿಶೇಖರನು ಹೇಳು ವಂತೆ ನಮ್ಮ ವಿದ್ಯಾಲಕ್ಷ್ಮಿಯು ವೈಶಾಲ್ಯ, ಗಾಂಭೀರ್ಯ ಎರಡನ್ನೂ ಪಡೆದು ವಿರಾಜಿಸಲಿ.

7. ಬಹುಶಃ ನಮ್ಮ ಭಾರತದೇಶ ಒಂದರಲ್ಲಿಯೇ ಇರಬಹುದು, ಈ ಋಣತ್ರಯಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡಿರುವುದು. ಅಧ್ಯಯನ, ಅಧ್ಯಾ ಪನಗಳಿಂದ ಋಷಿಋಣವನ್ನು ತೀರಿಸಬೇಕೆಂಬ ನಿಧಿಯಿರುವ ದೇಶ ದಲ್ಲಿ ಅಜ್ಞಾನದ ಅಂಧಕಾಸುರನು ನಾಟ್ಯವಾಡುತ್ತಿರುವನಲ್ಲ! ಇದೆ ಲ್ಲಿಯ ನ್ಯಾಯ? ಕಾಲ ಮೊದಲಾದುವುಗಳಮೇಲೆ ಹೊಣೆಯನ್ನು ಹೊರಿಸುವವರು, ಕ್ರಿಯಾಸಿದ್ಧಿಯು ಸತ್ತ್ವವನ್ನು ಆಶ್ರಯಿಸುವುದು ಉಪಕರಣಗಳನ್ನಲ್ಲ, ಎಂಬುದನ್ನು ಸಾರಿದ ದೇಶ ನಮ್ಮದು ಎಂಬು ದನ್ನು ಮರೆಯಲಾಗದು. ಆ ಮಾತು ನಿಜವಾಗುವಂತೆ ಮಾಡಬೇ ಕಾದದ್ದು ಮಹಾವಿದ್ವಾಂಸರ ಕರ್ತವ್ಯ.

8. ಇನ್ನು ಈ ಸಲ ವಿದ್ವಾಂಸರಾಗಿ ಪ್ರಶಸ್ತಿಗಳನ್ನೂ, ಪಾರಿತೋ ಷಿಕವನ್ನೂ ಪಡೆದಿರುವವರನ್ನು ಕುರಿತು ಎರಡು ಮಾತು ಹೇಳಲು ಅಪ್ಪಣೆ ಆಗಬೇಕು, ಮಹಾಸ್ವಾಮಿ.

9. ವಿದ್ವತ್ಪವೀಧರರಾದ ಮಹನೀಯರೇ, ತಾವು ಗುರುಗಳನ್ನು ಸೇವಿಸಿ ಶಾಸ್ತ್ರಗಳನ್ನು ಸಂಪಾದಿಸಿ ಪುಣ್ಯವಂತರಾಗಿದ್ದೀರಿ. ಈ ಪುಣ್ಯವನ್ನು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಅರ್ಜಿಸಲಾರದವರನ್ನು ಮರೆಯದೆ ತಮ್ಮ

(*Continued on page 6.*)

SANSKRIT CONVOCATION

ನಂದನ ಸಂವತ್ಸರದ ಆಶ್ವಯುಜ ಶು॥ ಪಂಚಮಿ ಬುಧವಾರ [೨೪-೯-೧೯೫೨] ಆಳುವ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹದ್ದೂರ್‌ರವರ ಸಮ್ಮುಖದಲ್ಲಿ ನಡೆದ ರಾಜಸಭೆಯಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಸಂಸ್ಕೃತ ವಿದ್ಯಾರ್ಥಿಗಳ ಪದವೀದಾನ ಮತ್ತು ಪಾರಿತೋಷಕ ವಿನಿಯೋಗ ಸಮಾರಂಭದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ವಿದ್ಯಾಇಲಾಖೆಯ ಮುಖ್ಯಾಧಿಕಾರಿಗಳಾದ ಶ್ರೀಮಾನ್ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ, ಐ.ಎ.ಎಸ್., ರವರು ಮಾಡಿದ ಭಾಷಣ.

ಆಳುವ ಮಹಾಸ್ವಾಮಿಯವರ ಸಮ್ಮುಖದಲ್ಲಿ ಸಂಸ್ಥಾನದ ಸಚಿವ ಮಂಡಲಿಯವರು, ಮಹಾ ವಿದ್ವಾಂಸರು, ರಾಜಕಾರಣಧುರೀಣರು, ವರ್ತಕಶ್ರೇಷ್ಠರು, ಪುರಪ್ರಮುಖರು ಮೊದಲಾದ ಅಗ್ರಗಣ್ಯ ಮಹನೀಯರೆಲ್ಲರೂ ವಿರಾಜಿಸುತ್ತಿರುವ ಈ ಮಹಾರಾಜಸಭೆಯಲ್ಲಿ,

ಶ್ರೀಮಹಾಕಾಳೀ, ಮಹಾಲಕ್ಷ್ಮೀ, ಮಹಾಸರಸ್ವತೀರೂಪಿಣೀ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರಿ ದೇವಿಯವರಿಗೆ ವಿಶೇಷಪೂಜೆಯನ್ನು ಒಪ್ಪಿಸುವ ಈ ಶರನ್ನವರಾತ್ರಿಯ ಸುಸಂದರ್ಭದಲ್ಲಿ,

ವಿದ್ವದ್ವರ್ಗವನ್ನು ಉಪಚಾರವಚನಗಳಿಂದ ಆರಾಧಿಸಿ, ಶ್ರೀ ಶಾರದಾದೇವಿಯ ಮಹಾಪೂಜೆಯನ್ನು ನೆರವೇರಿಸಬೇಕೆಂದು ಅನುಗ್ರಹಪೂರ್ವಕವಾಗಿ ಆಜ್ಞೆಮಾಡಿರುವ ಶ್ರೀ ಶ್ರೀ ಮಹಾಸ್ವಾಮಿಯವರ ದಿವ್ಯ ಸನ್ನಿಧಿಯಲ್ಲಿ ಭಕ್ತಿವಿಶ್ವಾಸಕೃತಜ್ಞತೆಗಳಿಂದ ಪ್ರಣಾಮಗಳನ್ನು ಸಮರ್ಪಿಸಿ, "ದೇವತೆಗಳು ಪಡೆದ ದೇವವಾಣಿಯೇ, ವಿಶ್ವರೂಪರಾದ ಪಶುಗಳೆಲ್ಲರೂ ನುಡಿಯುತ್ತಿರುವ ನುಡಿಯೊಡತಿಯೇ, ಕಾಮಧೇನುವಾಗಿ ಒಲಿದು ಬಂದು ನಮ್ಮನ್ನು ಸಂತೋಷಪಡಿಸು" ಎಂದು ಪ್ರಾರ್ಥಿಸಿ, ಆಕೆಯ ಪ್ರೇರಣೆಯಾದಂತೆ ಎರಡು ಮಾತುಗಳನ್ನು ನುಡಿಯುತ್ತೇನೆ. ಮಹಾಪ್ರಭುಗಳು ಆದಿಯಾಗಿ ಸರ್ವರೂ ವಿಶ್ವಾಸದಿಂದ ಅವಧರಿಸುವುದು.

2. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅವಶ್ಯವಾಗಿ ಮಾಡಿಯೇ ತೀರಬೇಕಾದ ಕಾರ್ಯ, ಕರ್ತವ್ಯ, ಶ್ರೀಮನ್ಮಹಿಶೂರು ಮಹಾರಾಜವಂಶದವರಿಂದ ಗೀರ್ವಾಣವಿದ್ಯೆಗೆ ದೊರೆತಿರುವ ಅನನ್ಯಸಾಧಾರಣವಾದ ಪ್ರೋತ್ಸಾಹವನ್ನು ಕೃತಜ್ಞತಾಪೂರ್ವಕವಾಗಿ ನೆನೆಯುವುದು. ಈ ವಂಶದ ಮಹಾಪ್ರಭುಗಳವರು ತಾವು ಸ್ವತಃ ವಿದ್ವಾಂಸರಾಗಿದ್ದು, ವಿದ್ವಾಂಸರಿಗೆ ಮಹದಾಶ್ರಯವನ್ನಿತ್ತ ಮಹಾನುಭಾವರು. ಭಾರತವು ಅಷ್ಟಷ್ಟಾಗಿ ಬ್ರಿಟಿಷರ ದೃಢಮುಷ್ಟಿಗೆ ಸಿಕ್ಕುತ್ತಿದ್ದ ಕಾಲದಲ್ಲಿ ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯು ಉಳಿಯುವುದೋ, ಅಳಿಯುವುದೋ, ಎಂದು ಎಲ್ಲರೂ ಪರಿತಪಿಸುತ್ತಿದ್ದಾಗ, ಗೀರ್ವಾಣಸರಸ್ವತಿಯನ್ನು ಮೈಸೂರು ಮಹಾರಾಜರು ತಮ್ಮ ಸಿಂಹಾಸನದಲ್ಲಿಟ್ಟುಕೊಂಡು ಸುಪ್ರತಿಷ್ಠಿತಳನ್ನಾಗಿ ಮಾಡಿದುದನ್ನು ಮೈಸೂರು ಪ್ರಜೆಗಳು ಮಾತ್ರವಲ್ಲ, ಭಾರತದ ಪ್ರಜೆಗಳು ಮಾತ್ರವಲ್ಲ, ಇಡೀ ಪ್ರಪಂಚದ ಗೀರ್ವಾಣಭಾಷಾಭಿಮಾನಿಗಳೆಲ್ಲರೂ ಆದರ, ಅಭಿಮಾನ, ಕೃತಜ್ಞತೆಗಳಿಂದ ಸ್ಮರಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ನೂರೈವತ್ತು ವರ್ಷಗಳಿಂದ ಮೈಸೂರಿನಲ್ಲಿ ಗೀರ್ವಾಣವಿದ್ಯೆಗೆ ವಿಪುಲವಾದ ರಾಜಾಶ್ರಯವು ದೊರೆತಿದೆ. ಕೇರ್ತಿಶೇಷರಾದರೂ ನಮ್ಮೆಲ್ಲರ ಹೃದಯದಲ್ಲಿ ಅಚ್ಚಳಿಯದೆ ನೆಲಸಿರುವ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಪ್ರಭುಗಳು ತಮ್ಮ ಆಸ್ಥಾನದಲ್ಲಿದ್ದ ವಿದ್ವತ್ಶಿರೋಮಣಿಗಳ ಜೊತೆಗೆ ಬ್ರಹ್ಮಶ್ರೀ ಪಂಚಾಪಗೇಶಶಾಸ್ತ್ರಿಗಳು, ಬ್ರಹ್ಮಶ್ರೀ ತಾಂಡವ ಕೃಷ್ಣಮಾಚಾರ್ಯರೂ ಮೊದಲಾದ ವಿದ್ವನ್ಮಣಿಗಳನ್ನು ಕರೆಸಿ ಸನ್ಮಾನಿಸಿದುದನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸ್ಮರಣೆಗೆ ತಂದುಕೊಳ್ಳುವುದು ಉಚಿತವೆನಿಸಿದೆ. ಮೈಸೂರು ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಸಂಸ್ಕೃತ ಪ್ರೌಢಪಾಠಶಾಲೆಯ ಕೀರ್ತಿಯು ಆಸೇತು ಹಿಮಾಚಲಪರ್ಯಂತ ವ್ಯಾಪಿಸಿರುವುದು ಎಂದರೆ ಎಳ್ಳಷ್ಟೂ ಅತಿಶಯೋಕ್ತಿಯಲ್ಲ. ಮೈಸೂರು ಓರಿಯಂಟಲ್ ಲೈಬ್ರರಿಯ ಉದ್ಗ್ರಂಥಗಳು ಅಖಿಲ ಜಗತ್ತಿನ ಮಹಾವಿದ್ವಾಂಸರ ಮನ್ನಣೆಗೆ ಪಾತ್ರವಾಗಿರುವುವು, ಎಂಬ ಅಂಶವು ಸರ್ವತ್ರ ವಿದಿತವಾಗಿದೆ. ಇದೆಲ್ಲಕ್ಕೂ ಕಲಶಪ್ರಾಯರಾದ ನಮ್ಮನ್ನಾಳುತ್ತಿರುವ ಶ್ರೀಮ್ ಮಹಾರಾಜ ಶ್ರೀ ಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ್ ಮಹಾಸ್ವಾಮಿಯವರು, ಈ ಯುಗವು ಜನಸಾಮಾನ್ಯದ ಯುಗ ಎಂಬುದನ್ನು ದಿವ್ಯ ಚಿತ್ತಕ್ಕೆ ತಂದುಕೊಂಡು, ವೇದ, ಉಪನಿಷತ್ತು, ಶಾಸ್ತ್ರ, ಸೂತ್ರ, ಪುರಾಣ, ಪ್ರಕರಣಗಳಾದಿಯಾಗಿ ಸರ್ವ ಗ್ರಂಥಗಳನ್ನೂ ಕನ್ನಡಕ್ಕೆ ಪರಿವರ್ತಿಸಿ ಪ್ರಜೆಗಳನ್ನು ಅನುಗ್ರಹಿಸುತ್ತಿರುವುದು ನಮ್ಮ ಭಾಗ್ಯೋದಯ. ಶ್ರೀ ಚಿಕ್ಕದೇವರಾಜರು, ಶ್ರೀ ಚಾಮರಾಜರು, ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು ಮೊದಲಾದ ಮಹಾ ಪ್ರಭುಗಳ ವಂಶದವರಿಗೆ ಇದು ಶ್ರೀ ದೇವಿಯವರ ವರಪ್ರಸಾದದಿಂದ ಲಭ್ಯವಾದ ಸಂಸ್ಕೃತಿ ಎಂಬುದರಲ್ಲಿ ಸಂದೇಹವೇ ಇಲ್ಲವೆನ್ನಬಹುದು. ಹಿಂದೆ ವಿಜಯನಗರದ ಸಾಮ್ರಾಜ್ಯದಲ್ಲಿ ನಡೆದ ಈ ಗೀರ್ವಾಣಸರಸ್ವತೀ ಪೂಜೆಯು ಈ ಆರೇಳು ಶತಮಾನಗಳ ನಂತರ ಈಗ ಮೈಸೂರಿನಲ್ಲಿ ವೈಭವಯುತವಾಗಿ ನಡೆಯುತ್ತಿದೆ. ಇಂತಹ ಅನನ್ಯ ಸಾಧಾರಣವಾದ ಕಾರ್ಯವನ್ನು ನೆರವೇರಿಸಿರುವ ಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಗಳವರನ್ನು ಕೃತಜ್ಞತೆಯ ಕಾಣಿಕೆಯಿಂದ ಆರಾಧಿಸಿ ಅವರ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆ ಮಾಡುವುದು, ಅವರ ವಂಶ ಇತೋಽತಿಶಯವಾಗಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಲೆಂದು ಹಾರೈಸುವುದು ಸೈಸೂರಿನ ಎಲ್ಲ ಪ್ರಜೆಗಳ ಆದ್ಯ ಕರ್ತವ್ಯ.

3. ಈಗ ಭಾರತವು ಸ್ವತಂತ್ರವಾಗಿದೆ. ನೂರಾರು ವರ್ಷಗಳಿಂದ ರಾಜಕೀಯ ಸ್ವಾತಂತ್ರ್ಯವಿಲ್ಲದೆ, ವಿಧರ್ಮಿಯರ ಪಾಲಾಗಿದ್ದ ನಾಡು ಇಂದು ಮತ್ತೆ ರಾಜಕೀಯವಾಗಿ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಗಳಿಸಿದೆ. ಪರಕೀಯರ ಅಧಿಕಾರಾವಧಿಯಲ್ಲಿ ಭಾರತವು ಹೊರಗಿನ ಜಗತ್ತಿನ ಸಂಪರ್ಕವನ್ನು ಪಡೆಯಿತು. ಭಾರತೀಯ ಸಾಹಿತ್ಯ, ಶಾಸ್ತ್ರ, ವೇದಗಳು ಜಗತ್ತಿನ ಗಮನವನ್ನು ಆಕರ್ಷಿಸಿದುವು. ಇಲ್ಲಿನ ವೇದಾಂತವು ಅನೇಕ ವಿದ್ವಾಂಸರಿಗೆ ಜೀವನದ ತನಿಬೆಳಕನ್ನು ನೀಡಿತು. ಇಷ್ಟಾದರೂ ಆ ರಾಜರು ತಮ್ಮ ಅನುಕೂಲಕ್ಕಾಗಿ ರೂಪಿಸಿದ ಆಂಗ್ಲವಿದ್ಯಾಭ್ಯಾಸ ಪದ್ಧತಿಯು ನೂರಿಪ್ಪತ್ತು ವರ್ಷಗಳಿಂದ ಒಂದೇ ಸಮನಾಗಿ ಬೆಳೆದು, ಮೂರು ಮನೆಗಳಿದ್ದು ಹೊಗೆಯಾಡುವ ಮುರುಕು ಹಳ್ಳಿಗಳಲ್ಲೂ ಇದರ ಪ್ರಭಾವವು ವ್ಯಾಪಿಸುವಮಟ್ಟಿಗಾಗಿದೆ. ಇದನ್ನು ಹೀಗೆಯೇ ಬಿಡೋಣವೇ? ಅಥವಾ ಇದನ್ನು ಅವಿರೋಧವಾಗದಂತೆ ಸಮನ್ವಯ ಮಾಡಿಕೊಂಡು ಭಾರತೀಯು ವಿಶ್ವಭಾರತಿಯಾಗುವಂತೆ ಮಾಡೋಣವೇ? ಇದು ಈಗ ಸಂಸ್ಕೃತ ವಿದ್ವಾಂಸರ ಮುಂದಿರುವ ಪ್ರಶ್ನೆ. ವಿಶ್ವಕವಿ ರವೀಂದ್ರರು ವಿಶ್ವಭಾರತಿಯನ್ನು ಸ್ಥಾಪಿಸಿ, ನಗರದ ಸೌಭಾಗ್ಯವರ್ಗಗಳನ್ನೆಲ್ಲಾ ಬೇಡವೆಂದು ಅರಣ್ಯದಲ್ಲಿದ್ದ ವೈರಾಗ್ಯ ಸಂಪನ್ನರು ಕಟ್ಟಿದ ಪುರಾತನ ಸಂಸ್ಕೃತಿ ಮುಕ್ತಧಾರೆಯಾಗಿ ಹರಿದು ಲೋಕವನ್ನು ಮತ್ತೆ ಶಾಂತಿನಿಕೇತನವನ್ನು ಮಾಡುವುದು ಎಂಬ ಭವಿಷ್ಯವನ್ನು ಕೃತಿಯಲ್ಲಿ ತೋರಿದ್ದಾರೆ. ಬುದ್ಧ, ಮಹಾವೀರ,

ಕ್ರೈಸ್ತನೇ ಮೊದಲಾದ ದಿವ್ಯೋನ್ಮಾದಿಗಳ ಪರಂಪರೆಯಲ್ಲಿ ನಡೆದು ರಕ್ತಪಾತವಿಲ್ಲದೆ ಕತ್ತಿಯನ್ನು ಎಳೆಯದೆ ಶಾಂತಿಯಿಂದ ಕ್ರಾಂತಿ ಮಾಡಿದ ಮಹಾತ್ಮರು ಲೋಕಕ್ಕೆ ಹೊಸ ಬೆಳಕು ನೀಡಿದ್ದಾರೆ. ಈಗ ಅಧಿಕಾರದಲ್ಲಿರುವವರು ತೀರ ನಮ್ಮವರೆ. ಭಾರತೀಯ ಒಂದಿನ ಹಿರಿಮೆಯನ್ನು ಸಾಧಿಸಬೇಕು ಎನ್ನುವುದರ ಜೊತೆಗೆ ವಿಶ್ವಶಾಂತಿಯ ತಳಹದಿಯನ್ನೂ ಭದ್ರವಾಗಿ, ಶಾಶ್ವತವಾಗಿ, ಸ್ಥಾಪಿಸಬೇಕು ಎಂದು ನಮ್ಮ ನೆಚ್ಚಿನ ನಾಯಕರು ಪಣತೊಟ್ಟು ದುಡಿಯುತ್ತಿದ್ದಾರೆ. 'ಅನ್ಯಮಿಂದ್ರಂ ಕರಿಷ್ಯಾಮಿ" ಎಂಬ ಕೆಚ್ಚು ಈಗ ಈ ಕಾರ್ಯವನ್ನು ಸಾಧಿಸಬೇಕಾಗಿದೆ. ವಿಶ್ವಜಿದ್ಯಾಗಮಾಡಿ ಸ್ವರ್ಗವನ್ನೂ ಗೆಲ್ಲುವೆನೆಂದ ಭಾರತ, ಈಗ ಇಂದಿನ ಜಗತ್ತಿನಲ್ಲಿ ಇನ್ನೊಂದು ರೂಪವಾಗಿ ವಿಶ್ವಜಿತ್ ಯಾಗಕ್ಕಾಗಿ ಸರ್ವಸ್ವವನ್ನೂ ತ್ಯಾಗಮಾಡಿಯಾದರೂ ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸಂಪಾದಿಸಬೇಕಾಗಿದೆ. ಹಿಂದೆ ಬೌದ್ಧಯುಗದಲ್ಲಿ ಬೌದ್ಧವಿದ್ವಾಂಸರು ವೈದಿಕ ವಿದ್ವಾಂಸರನ್ನು ಹುಡುಕಿಕೊಂಡು ಹೋಗಿ "ಗೆದ್ದು, ನಿಮ್ಮಂತೆ ಮಾಡಿಕೊಳ್ಳುವಿರಾ? ಸೋತು, ನಮ್ಮಂತಾಗುವಿರಾ?" ಎಂದು ಛಲದಿಂದ ಮಲೆಯುತ್ತಿದ್ದರಂತೆ! ಈಗ ಮತ್ತೆ ಅಂತಹ ಸ್ಥಿತಿ ಬಂದಿದೆ. ನಾಸ್ತಿಕವಾದವು ಆಸ್ತಿಕವಾದವನ್ನು ತುಳಿಯುವೆನೆಂದು ಮಲೆತು ನಿಂತಿದೆ. ಪುರಾತನ ಸಂಸ್ಕೃತಿ ಎದುರಿಸಿ ನೀನೋ ನಾನೋ ಎಂದು ಆರ್ಭಟಿಸುತ್ತಿದೆ.

4. ಈಗ ಇಲ್ಲಿ ಸ್ಥಾನಬಲವನ್ನು ಹಿಡಿದು, ವಿನಯದಿಂದ ಮಹಾ ವಿದ್ವಾಂಸರನ್ನು ಪ್ರಾರ್ಥನೆ ಮಾಡುತ್ತೇನೆ. ಅವರೂ ವಿರಸರಾಗದೆ ಭಾರತೀದೇವಿಯ ಭಕ್ತನ ಅಂತರಂಗದ ವಚನವಿದೆಂದು ಗಮನಿಸಲಿ; ವಿಚಾರಿಸಲಿ. ಲೋಕವಿಂದು ಲೋಕಾಯತವಾಗಿದೆ ಎನ್ನುತ್ತೇವೆ. ಇಂದಿನ ನಾಗರೀಕತೆ, ಯಂತ್ರವನ್ನು ತಂದು ಮನುಷ್ಯನನ್ನೂ ಯಂತ್ರದಾಸನನ್ನಾಗಿ ಮಾಡಿದೆ ಎನ್ನುತ್ತೇವೆ. ಈಗಿನ ಕಾಲದಲ್ಲಿ ಸರ್ವರೂ ಶ್ರೇಯಸ್ಸಿನ ಕಡೆಗೆ ತಿರುಗಿದ್ದಾರೆ ಎನ್ನುತ್ತೇವೆ. ಇಂಗೆನ್ನುತ್ತಿರುವ ನಮ್ಮಲ್ಲಿ ಲೋಕಾಯತರನ್ನು, ನಾಸ್ತಿಕರನ್ನು ಆಸ್ತಿಕರನ್ನಾಗಿ ಮಾಡುವ ಧರ್ಮವೀರನೆಲ್ಲಿ? ಯಂತ್ರದಾಸನಾದ ಮನುಷ್ಯನ ದಾಸ್ಯವನ್ನು ನೀಗಿ

"ಅಲ್ಪಸ್ಯ ಹೇತೋಃ ಬಹುಹಾತುಮಿಚ್ಛನ್
ವಿಚಾರ ಮೂಢಃ ಪ್ರತಿಭಾಸಿ ಮೇ ತ್ವಂ ॥"

ಎಂದು ತಿಳಿಸಿಕೊಟ್ಟು ಕೈಹಿಡಿದು ಎತ್ತುವ ವಿಚಾರಶೀಲರನೆಲ್ಲಿ? ನಾರಿಯಾಗಿ ಬಂದಿರುವ ಶ್ರೇಯಸ್ಸಿನ ಈ ಅಭಿಮಾನವನ್ನು ತಿದ್ದಿ ನುನೆಗೆ ಬಂದ ಮಹಾಲಕ್ಷ್ಮಿಯಾಗಿ ಮಾಡುವ, ಲಕ್ಷ್ಮೀಪತಿಯನ್ನು ಮತ್ತೆ ಸ್ವಸ್ಥಾನದಲ್ಲಿ ನಿಲ್ಲಿಸುವ ವಿದ್ವದ್ವರೇಣ್ಯನೆಲ್ಲಿ? ಇಂತಹ ಮಹಾ ಪುರುಷನನ್ನು ವೈದಿಕ ಸಂಸ್ಕೃತಿನಿಲಯಗಳಲ್ಲಿ ಹುಡುಕೋಣವೇ? ಅಥವಾ ಆಂಗ್ಲಭಾಷೆಯ ವ್ಯಾಮೋಹವನ್ನೇ ಹೆಚ್ಚಿಸುತ್ತಿರುವ ವಿಶ್ವವಿದ್ಯಾನಿಲಯಗಳಲ್ಲಿ ಹುಡುಕೋಣವೇ?

5. ಕುಮಾರಸಂಭವದಲ್ಲಿ ಗಿರಿಜೆಯ ಸಮಕ್ಷದಲ್ಲಿಯೇ ಮನೋಭವನು ದಗ್ಧನಾಗಿ ಆಕೆಯ ಮನೋರಥವು ಭಗ್ನವಾಯಿತು. ಆದರೂ ಆಕೆಯು ಹೆದರದೆ ತಪಸ್ಸುಮಾಡಿ ಗೆಲ್ಲುವೆನೆಂದು ಹಾಗೆ ಮಾಡಿ, ಗೆದ್ದಳಂತೆ! ಅರ್ಜುನನು ಕಿರಾತವೇಷದ ಶಿವನನ್ನು ಸೋಲಿಸಲು, 'ತಡೆ, ಶಿವಾರ್ಚನ ಮಾಡಿ ಬಂದು ಸೋಲಿಸುವೆನು" ಎಂದನಂತೆ. ಈ ಮಾತು ಮತ್ತೆ ನಿಜವಾಗಲಾರದೇ? ಭಾರತದ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ವೈಭವ ವೈರಾಗ್ಯಗಳೆರಡಕ್ಕೂ ಸ್ಥಾನವುಂಟಾದರೂ ಒಂದಕ್ಕಿಂತ ಒಂದು ಹೆಚ್ಚು ಎಂದು ಅದು ಉಳಿದುಕೊಂಡಿತು. ಇಹಪರಗಳೆರಡೂ ಬೇಕೆಂದ ಈ ಶ್ರೇಯಶ್ಚ್ರೇಯಸಂಸ್ಕೃತಿಯು ಮತ್ತೆ ವಿಜೃಂಭಿಸಿ ಲೋಕವನ್ನು ತನ್ನಂತೆ ಮಾಡಿಕೊಂಡು ವಿಶ್ವಶಾಂತಿಯನ್ನು ಸ್ಥಾಪಿಸಲು ಸಾಧನವಾಗಲಾರದೇ? ಭೀತಿಯಿಂದ ಕಳವಳಿಸುತ್ತಿರುವ ಜಗತ್ತನ್ನು ಶಾಂತಿಮಂತ್ರೋಪದೇಶದಿಂದ ಧೈರ್ಯಗೊಳಿಸಿ ಉದ್ಧರಿಸುವಂತೆ ಮಾಡಲು ಏನುಬೇಕು ಎಂಬುದನ್ನು ಯಾರೂ ಹೇಳಲಾರರೇ? ತಾಮ್ರದಲ್ಲಿರುವ ಕಂಚುಕದೋಷವನ್ನು ಕಳೆದರೆ ಅದು ಸುವರ್ಣವಾಗುವುದಂತೆ! ಅಜ್ಞಾನ ತಿಮಿರಾಂಧನಿಗೆ ಜ್ಞಾನಾಂಜನವನ್ನು ಹಾಕಿ ಕಣ್ಣುತೆರೆಯಿಸಿದರೆ ಆತನು ತಾನೂ ಉದ್ಧಾರವಾಗಿ ಇತರರನ್ನೂ ಉದ್ಧಾರಮಾಡುವನಂತೆ! ಇದು ಸಾಧ್ಯವಾಗಲೆಂದು ನಾವು ಹಾರೈಸೋಣ. ಧರ್ಮಶಾಸ್ತ್ರ ಪ್ರವೀಣ ವಾರಂಗತನೆನಿಸಿದ ಮನುವು ತನ್ನ ದೇಶದವರಿಂದ ಇತರರು ಕಲಿಯುವರು ಎಂದನಂತೆ! ಆ ಮಾತು ಈಗಿರುವ ಸ್ಥಿತಿಯಲ್ಲಿ ಸಾಧ್ಯವೇ ಎನ್ನಿಸುತ್ತದೆ. ಆದರೂ ಆ ಮಾತು ನಿಜವಾಗುವ ಕಾಲ ಬರಲಿ ಎಂದು ಹಾರೈಸೋಣ.

6. ಇದುವರೆಗೆ ಗೀರ್ವಾಣಭಾಷೆಯ ಹಿರಿತನ, ವೇದಗಳ ಪ್ರಾಚೀನತೆ, ವೇದಾಂತದ ಮಹತ್ವ ಇವು ಜಗತ್ತಿನ ಆಧುನಿಕರ ಮನಸ್ಸಿಗೆ ಹಿಡಿದಿರುವುದು ಪಾಶ್ಚಾತ್ಯ ವಿದ್ವಾಂಸರ ಅಥವ ಅವರ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಬೆಳೆದವರ ಪ್ರಯತ್ನಗಳಿಂದ. ಈ ಆಧುನಿಕ ವಿದ್ವಾಂಸರು ಏನಿದ್ದರೂ ವಿಶಾಲತೆಯುಳ್ಳವರು, ಆಳವಾಗಿ ಹೋಗುವವರಲ್ಲ ಎನ್ನುವುದೊಂದು ಆಕ್ಷೇಪಣೆ. ನಾವು ಅಪೇಕ್ಷಿಸುತ್ತಿರುವುದು, ಲೋಕವು ಬೇಕೆನ್ನುತ್ತಿರುವದು, ಒಂದು ಮಳಿಗೆ ತುಂಬಿ, ಎರಡು ಬಿಸಲಿಗೆ ಒಣಗುವ ಕೋಲಾರದ ಕೆರೆಗಳನ್ನು ಅಲ್ಲ; ಅಥವ ನೂರಾರು ಅಡಿಗಳ ಆಳವಾಗಿದ್ದು ಸೇದುವವರ ರಟ್ಟೆಗಳನ್ನು ಮುರಿಯುವ ಧಾರವಾಡದ ಭಾವಿಗಳನ್ನೂ ಅಲ್ಲ. ನಾವು ಕೋರುವುದು ಗಂಭೀರವಾಗಿ ಪ್ರಸನ್ನವಾಗಿ, ವಿಶಾಲವಾಗಿ, ಮಹಾದೇವಿಯ ವರದಂತೆ ಸೌಭಾಗ್ಯ ಸಂಪನ್ನವಾಗಿರುವ ಕೃಷ್ಣರಾಜಸಾಗರವನ್ನು. ಕವಿಶೇಖರನು ಹೇಳುವಂತೆ ನಮ್ಮ ವಿದ್ಯಾಲಕ್ಷ್ಮಿಯು ವೈಶಾಲ್ಯ, ಗಾಂಭೀರ್ಯ ಎರಡನ್ನೂ ಪಡೆದು ವಿರಾಜಿಸಲಿ.

7. ಬಹುಶಃ ನಮ್ಮ ಭಾರತದೇಶ ಒಂದರಲ್ಲಿಯೇ ಇರಬಹುದು, ಈ ಋಣತ್ರಯಗಳನ್ನು ಒಪ್ಪಿಕೊಂಡಿರುವುದು. ಅಧ್ಯಯನ, ಅಧ್ಯಾಪನಗಳಿಂದ ಋಷಿಋಣವನ್ನು ತೀರಿಸಬೇಕೆಂಬ ವಿಧಿಯಿರುವ ದೇಶದಲ್ಲಿ ಅಜ್ಞಾನವ ಅಂಧಕಾಸುರನು ನಾಟ್ಯವಾಡುತ್ತಿರುವನಲ್ಲ! ಇದಿಲ್ಲಿಯ ನ್ಯಾಯ? ಕಾಲ ನೊಡಲಾದುವುಗಳಮೇಲೆ ಹೊಣೆಯನ್ನು ಹೊರಿಸುವವರು. ಕ್ರಿಯಾಸಿದ್ಧಿಯು ಸತ್ತ್ವವಿನ್ನು ಆಶ್ರಯಿಸುವುದು ಉಪಕರಣಗಳನ್ನಲ್ಲ, ಎಂಬುದನ್ನು ಸಾರಿದ ದೇಶ ನಮ್ಮದು ಎಂಬುದನ್ನು ಮರೆಯಲಾಗದು. ಆ ಮಾತು ನಿಜವಾಗುವಂತೆ ಮಾಡಬೇಕಾದದ್ದು ಮಹಾವಿದ್ವಾಂಸರ ಕರ್ತವ್ಯ.

8. ಇನ್ನು ಈ ಸಲ ವಿದ್ವಾಂಸರಾಗಿ ಪ್ರಶಸ್ತಿಗಳನ್ನೂ, ಪಾರಿತೋಷಿಕವನ್ನೂ ಪಡೆದಿರುವವರನ್ನು ಕುರಿತು ಎರಡು ಮಾತು ಹೇಳಲು ಅಪ್ಪಣೆ ಆಗಬೇಕು, ಮಹಾಸ್ವಾಮಿ.

9. ವಿದ್ವತ್ಪದವೀಧರರಾದ ಮಹನೀಯರೇ, ತಾವು ಗುರುಗಳನ್ನು ಸೇವಿಸಿ ಶಾಸ್ತ್ರಗಳನ್ನು ಸಂಪಾದಿಸಿ ಪುಣ್ಯವಂತರಾಗಿದ್ದೀರಿ. ಈ ಪುಣ್ಯವನ್ನು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ಅರ್ಜಿಸಲಾರದವರನ್ನು ಮರೆಯದೆ ತಮ್ಮ

(Continued on page 6.)

The Rationalist.

Monday 6-10-1952

CASTING PEARLS

The recent report that an aeroplane based on Bharadwaja's Sutras was built and flown by a Mr. Talpade in the presence of Ranade, Gaekwar, and Laljee Narainjee in 1895 and that no more was done about it, shows how degenerate and effete this so-called nation has become. For some 40 years we have held the names of Ranade and Sir Sayaji Rao Gackwad in some respect, and deemed Laljee Narainjee a worthy businessman of Bombay.

But when we read that these men did see an Indian aeroplane and yet let it and its author die, we cannot help feeling contempt for the three men, and are forcefully struck by the truth of the adage, "Casting pearls before swine!"

1890 and 1895! It was 10 years earlier than the first flight of an aeroplane by anybody else in the world! And yet India is to manufacture its first aeroplane in 1952!

In refreshing contrast to the unfortunate life of the Indian inventor, Mr. Talpade, is the life of Igor Sikorsky who has today perfected the helicopter, and whose name is associated with fast and luxurious overseas air-travel.

He was born in Kiel, Russia, in 1889, about the time that Talpade was receiving inspiration from Bharadwaja. His father, a Professor of Science, taught him electricity, astronomy, and physics. He dabbled in batteries and electric motors. His mother showed him a copy of Leonardo da Vinci's imaginary sketch of a possible helicopter. In 1908 he read about the first flight of the Wright brothers.

Fired by that, he went to Paris, joined a new flying school, bought a 25 H.P. moto and a few parts and returned home, an began to construct the helicopter.

"Experts" warned him, "It has been esta blished by competent authorities that humar flight is impossible. Not even nature can pu a bird in the air weighing over 30 pounds.' "Don't waste your time on a helicopter—it' hopeless," said his Paris teacher. But withir 4 years, in his 5th attempt, he built a heli copter of 100 H.P. which flew at 70 miles ar hour. And by his 23rd year he had sold hi manufacturing rights to a firm at Petrograd with himself as designer and chief engineer

He built the modern first 4-motor aero plane, which flew for an hour and 54 minutes The Czar saw it and presented him a gol watch.

By then the world, except India, hac become air-minded. Glenn Curtiss of Ame rica was planning flying boats, and Geoffrey de Havilland of England and Anthony Focke of Germany were building light war planes In the first world war Sikorsky built 7 4-engined bombers which raided Germany When the Russian revolution broke out, he escaped to America, 30 years old, with barely £200.

There, after some failures, he built the S-38 amphibian planes, which pioneered long-distance mail and passenger service throughout the Western Hemisphere, then the Sikorsky Flying Clippers, and in 1941 his first helicopter. And since then more than 800 Sikorsky helicopters have been built, acquiring reputation as an "angel of mercy in war and peace!"

In the Sikorsky factory there is a sign which reads, "According to recognised aeronautical tests, the bumble-bee cannot fly because of the shape and weight of his body in relation to the total wing area. The bumble-bee doesn't know this, so he goes ahead and flies anyway!"

Focker in Germany, Bregnet in France, and C. G. Pulin in Scotland developed helicopters of their own in 1937.

But, our ancestors left behind invaluable knowledge about the manufacture of jets, flippers, amphibians, and helicopters, and for thousands of years that knowledge has lain wasted on a degenerate nation, whose scientists behave like jack-daws, and whose politicians behave like Attilas and Zenghis Khans! And we unashamedly brag about "taking our rightful place in the comity of nations." Our rightful place, we rather think, is in the midst of a herd of swine!

Editor.

AEROPLANE MADE IN INDIA

A Bombay report states,

An aeroplane based on the sutras of the Vaimanika Shastra of Maharshi Bharadwaj, the manuscript of which was recently discovered by the Director of International Academy of Sanskrit Research at Mysore, was actually flown in Bombay during 1890s.

This information is contained in a research article in this week's issue of 'Vividh-Vritta', a leading Marathi Weekly of Bombay. The article was written after a contribution of Shri Lallubhai Kansara on the subject in "Vande Mataram", a Bombay daily, which led to a search for old records.

According to the article in Vividh-Vritta, Shri Shivkar Bapuji Talpade, a teacher in the Bombay school of Arts and an ardent scholar of the Vedas, was the man who not only constructed but actually flew an airship based on the principles laid down by Maharshi Bharadwaj's Vaimanic Shastra.

Shri Talpade first constructed a model of the aircraft on the lines laid down in the Vaimanik Shastra. The model was exhibited in an exhibition arranged by Bombay Arts Society in 1890s.

Following his success, Shri Talpade constructed a bigger aeroplane with the help of his wife who was also a great Sanskrit scholar. He was also assisted by his friend Shri Mitkar, an architect of the Bombay P.W.D. Shri Talpade had based the construction of his plane on the descriptions of 'Marutsakha' and 'Pushpak' types described by Bharadwaj. The general idea of the plane is to be found in the 20th Adhyaya of Rigvedas.

The plane when complete was shown to the Late Shri Justice Mahadeo Govind Ranade, who advised Shri Talpade to seek help of European experts before proceeding further. Shri Talpade did not do so as he felt that it would be a sign of inferiority and also because he was not sure that his invention would remain safe with him.

'Marut-Sakha', the plane, made its first and probably its last flight in 1895 on Chaupati. The first flight was witnessed by a throng of persons among which were Shri Sayajirao Gayakwad the ruler of Baroda and Shri Lalji Narayan, a prominent citizen of Bombay. The plane ascended a distance of 1500 feet before coming down. It is stated that it was equipped with automatic devices for lowering down when it reached a certain height.

With the death of his wife, Shri Talpade lost all his interest in aviation. He died on 17th September 1917 at the age of 53. Later his relatives sold the models and other things connected with his experiments to the firm of Rally Bros.

Shri Shivkar was an Aryasamajist. Besides being the editor of 'Arya Dharma' Magazine, he had also written two original books.

So far as is known, the first successful balloon flight was made in Bombay in 1867 by one Prof. Wells on Chaupati shores. A vivid account of the flight is given in the first issue of Mitrodaya dated 13th January 1867.

(*Continued from page 3.*)

ದೀಪದ ಬೆಳಕು ಅವರಿಗೂ ದೊರೆಯುವಂತೆ ವರ್ತಿಸಿ. ತಾವೆಲ್ಲರೂ ಸುಶಿಕ್ಷಿತರು, ವಿನಯಸಂಪನ್ನರು ಎಂದು ಲೋಕವೆಲ್ಲವೂ ತಮ್ಮನ್ನು ಹೊಗಳುವಂತೆ ತನ್ನು ವ್ಯವಹಾರವನ್ನು ನಿರ್ವಹಿಸುತ್ತಾ ಇಹಪರಗಳೆರಡರಲ್ಲೂ ಕೃತಾರ್ಥರಾಗುವ ಹಾಗೆ ನಡೆದುಕೊಳ್ಳಿ. ಛಾಂದೋಗ್ಯದಲ್ಲಿ ಬರುವ ಇಂದ್ರವಿರೋಚನರ ಉಪಾಖ್ಯಾನವು ಯಾವಾಗಲೂ ತಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿರಲಿ. ತಾವು ವಿರೋಚನನಂತೆ ಸಿಕ್ಕಿದಷ್ಟು ಸಾಕು ಎನ್ನದೆ ಸಿದ್ಧಿಯು ಪೂರ್ಣವಾಗುವವರೆಗೂ ತಪಸ್ಸುಮಾಡಿದ ಇಂದ್ರನಂತಾಗಿ. ಹಾಗೆಂದು ಯಾವುದೋ ಒಂದನ್ನು ಪಟ್ಟು ಹಿಡಿದು "ಅಭ್ಯಾಸಜಡರು" ಎನ್ನಿಸಿಕೊಳ್ಳದೆ "ಶಾಖಾದಪಿ ಶರಾದಪಿ" ಸಾಧಿಸಬಲ್ಲ ನಿಷ್ಣಾತರಾಗಿ. "ತಾನು ಕಲಿತ ಒಂದು ವಿಷಯದಲ್ಲಿ ಸುಪ್ರೌಢನಾಗಿದ್ದರೂ ಮಿಕ್ಕೆಲ್ಲದರಲ್ಲಿ ಮಗುವಿಗಿಂತ ಕಡೆ" ಎಂಬಂತೆ ಆಗಬಾರದು ಎಂಬುದು ತಮಗೆ ಜ್ಞಾಪಕದಲ್ಲಿರಲಿ. ಹಾಗಾಗಬಾರದು ಎಂದೇ ಉಪನಿಷತ್ತು ಸತ್ಯ, ಧರ್ಮ, ಕುಶಲ, ಭೂತಿ, ಸ್ವಾಧ್ಯಾಯ, ಪ್ರವಚನ, ದೇವಕಾರ್ಯ, ಪಿತೃಕಾರ್ಯ ಎಂಬ ಈ ಎಂಟರಲ್ಲಿ ಯಾವುದರಲ್ಲಿಯೂ ಯಾವಾಗಲೂ ಪ್ರಮಾದವಾಗಬಾರದು ಎಂದು ಉಪದೇಶಮಾಡಿತು. ಅದು ನಿಮ್ಮೆಲ್ಲರ ಸೃಷ್ಟಿಯಲ್ಲಿರಲಿ.

10. ಕೊನೆಯ ಮಾತಾಗಿ ಇದುವರೆಗೆ ತಾವು ಅಧ್ಯಯನಮಾಡಿ ಗುರುಮುಖದಿಂದ ಸಾಧಿಸಿರುವುದು ನಾಲ್ಕರಲ್ಲಿ ಒಂದು ಭಾಗ; ತಮ್ಮ ಜೊತೆಯವರಿಂದ ಕಲಿತುದು ಇನ್ನೂ ಒಂದು ಭಾಗ; ಒಟ್ಟು ಈ ಅರ್ಧದ ಜೊತೆಗೆ ಇನ್ನೂ ಅರ್ಧವನ್ನು ಸಂಪಾದಿಸಬೇಕಾಗಿದೆ, ಎನ್ನುವುದನ್ನು ಮರೆಯದೆ ವರ್ತಿಸಿ. ಮನೆಯ ದೀಪಕ್ಕೆ ಮನ್ನಣೆಯಿದೆ ಹೌದು. ಆದರೂ, ತಾವು ರಾಜಮಾರ್ಗದ ಮಹಾಪ್ರದೀಪಗಳಾಗಿ ಬಾಳಿ. ತಮ್ಮ ಆಚಾರ್ಯರು, ಬಂಧು ಮಿತ್ರರು ಅಶ್ರಿತರು ಯಾರೂ ನಿಮ್ಮ ಕಾರ್ಯಕ್ಕಾಗಿ ಕೊರತೆ ಪಡದಂತೆ ವರ್ತಿಸುವ ಭಾಗ್ಯ ನಿಮ್ಮ ಪಾಲಿಗೆ ಲಭ್ಯವಾಗಲಿ. ಈಶ್ವರನು ನಿಮ್ಮ ಹೃದಯದಲ್ಲಿರುವಂತೆಯೇ ಇತರರ ಹೃದಯದಲ್ಲೂ ಇರುವನಾಗಿ ಎಲ್ಲೂ ದ್ರೋಹವಾಗದಂತೆ ನಡೆಯುವದೇ ಪೂಜೆ ಎಂಬುದನ್ನು ಧ್ಯಾನದಲ್ಲಿಟ್ಟುಕೊಂಡಿರಿ. ವ್ಯವಹಾರಕುಶಲತೆಯನ್ನು ಪಡೆದು ಲೋಕಾನುಭವದ ಪರಿಪೂರ್ಣತೆಯನ್ನು ಸಂಪಾದಿಸುವ ಮನೋವೃತ್ತಿಯುಳ್ಳವರಾಗಿ ಎಂದು ನನ್ನ ಹಾರೈಕೆ. ಎಲ್ಲದಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ನಕ್ಕುನಗಿಸುವ ಜಾಣರಾಗಿ ಬಾಳಿ. ನಿಮ್ಮ ವಿದ್ವತ್ತಿನ ಪ್ರಭಾವದಿಂದ ಜಗತ್ತಿನ ಅಜ್ಞಾನಾಂಧಕಾರವು ಕಿಂಚಿತ್ತಾದರೂ ನಿವಾರಣೆಯಾಗಿ ಜ್ಞಾನ ಜ್ಯೋತಿ ಬೆಳಗುವಂತಾಗಲಿ. ನಿಮ್ಮ ಸೇವಾಕ್ಷೇತ್ರ ವಿಸ್ತಾರವಾಗಲಿ. ಸಂಕುಚಿತ ಮನೋಭಾವ, ಯಾವ ಕಾಲಕ್ಕೂ ಯಾವಕಾರಣದಿಂದಲೂ, ನಿಮ್ಮನ್ನು ಮುಲಿನಮಾಡದಿರಲಿ. ಜಗನ್ಮಾತೆಯು ನಿಮಗೆ ಸಮಸ್ತ ಸನ್ಮಂಗಳವನ್ನುಂಟುಮಾಡಲಿ.

ಓಂ ಭದ್ರಂಕರ್ಣೇಭಿಃ ಶೃಣುಯಾಮದೇವಾಃ |
ಭದ್ರಂ ಪಶ್ಯೇಮಾಕ್ಷಭಿರ್ಯಜತ್ರಾಃ ||

ಸ್ಥಿರೈ ರಂಗೈ ಸ್ತುಷ್ಟುವಾಗ್ಂ ಸಸ್ತನೂಭಿಃ |
ವ್ಯಶೇಮ ದೇವಹಿತಂ ಯದಾಯುಃ ||

ಎಂಬ ವಾಕ್ಯವನ್ನು ಸೂಚಿಸಿ ನನ್ನ ಭಾಷಣವನ್ನು ಮುಗಿಸುತ್ತೇನೆ.

TAKING TIME

Take time to work—it is the price o success.

Take time to play—it is the secret of pere nnial youth.

Take time to read—it is the fountain o wisdom.

Take time to worship—it is the highway t reverence.

Take time to be friendly—it is the road t happiness.

Take time to dream—it is hitching you wagon to a star.

Take time to love and be loved—it is th privilege of the Gods.

Take time to laugh—it is music of the soul

Take time to play with children—it is a jo of joys.

Take time to be courteous—it is the worl of a gentleman.

MAKING SURE

Two expert pickpockets were strolling alon the road together.

Every now and then one of them woulc stop, take out his watch and look at it.

His companion began to get annoyed.

"I say, Jim," he said, "what's up with you? why d'your keep looking at your ticker? Ain't it going, or something?"

"I'am not looking at it to see the time," said the other. "I'm looking at it to make sure that it's still there."

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, ould afford illumination to the world at rge, and hasten the development of the born Indian Nation,

that it is not a matter of archæological or ademic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds or publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS

GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XIII No. 4] Monday 13—10—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER ROYAL SOCIETY OF LITERATURE, GT. BRR., HON. MEMBER AND MEDALIST INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1928-29 EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

FROM PAST BIRTH

Jubbulpore has got a child prodigy in Damodar Prasad Choubey, a 6 year-old son of Sri Kanhaiya Lal Choubey, formerly a peon employed in the Excise Department at Jubbulpore, and at present working as a 'pujari' of a Shiva temple at village Kaladehi, 18 miles away from Jubbulpore, writes a correspondent.

When I heard about the child's outstanding merits, I went to his village to see him and have a first hand knowledge about him. He was neat, fresh and clean.

The father asked the child to give recitations and to my amazement the child started reciting passages from the Valmiki Ramayan, Tulsi Ramayan, Gita, Bhoj Prabandh, Bhartrhari Shatak, Vyas Smriti, Mahabharat, Agni Purana, Adhyatma Ramayan, Shiva Purana and Rigveda. His pronunciation was lispy. He could recite at random from any chapter of any book from memory and also could explain them in Hindi.

These special features of the child's memory were known when he was admitted to the local village school in November last. He outwitted his teachers by his wonderful knowledge of Sanskrit and Hindi classics and they were no match to him. The fame of the child spread like wild-fire and he became an object of admiration. He could hardly stay in the school for about two months and learn the Hindi alphabet.

The child, on being asked how he had come to possess this knowledge, had nothing to say in reply. His parents and two sisters do not possess any literary ability. The village environment is also no exception. The most remarkable feat I found in the child was that when given a dictation he could not write correctly even a simple sentence in Hindi. But when asked to write what he recited, he reproduced all with amazing accuracy in his own childish script. He is keen about further study, but coming as he does from a very poor family, his father can ill-afford to bear his educational expenses. He has, however, been provided in a local Sanskrit Patashala where he comes to have his lessons twice a week from his village. The child is insisting upon proceeding to Hardwar for his studies. Why the child has a special liking for Hardwar is yet a mystery.

NOISE AND HARM

A rough rule to tell whether noise might be harmful to hearing ability is suggested by Dr. Howard C. Hardly, acoustics expert of the Armour Research Foundation, Illinois Institute of Technology, U.S.

The rule: Industrial noise is in the danger zone when a workman has to shout into his neighbour's ear to talk.

Noise is safe if conversation can be carried on in normal voice at one-foot distance. Frequency of sound is important as well as loudness and intensity of sound as keys to ear damage, he said. Less damage is done to the human ear by constant loud, low frequency noises than by less intense but shriller noises.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

EMPLOYMENT IN U.S.A.

All young Americans, graduates of high schools and colleges, who seek employment usually look toward private enterprise rather than to the State or Federal Government for work. Latest census statistics indicate that in 1950 only three per cent (or just over two million) of the 64 million people employed in the U.S. were in government service. The remainder were all engaged in private enterprise.

There are several interesting reasons for this.

First, there are far more job openings in private business and industry than in government.

Second, private enterprise offers better pay possibilities than government service, and an increasing number of private industries now are developing pension systems as liberal as those of government. (Job security is rarely, however, the first concern of a young man just beginning his career in the U.S. He is more interested in a congenial type of work with opportunities for advancement in career and salary.)

Third, private industry provides deserving employees with greater chance for rapid advancement and exercise of individual initiative than the necessarily slower and rule-bound government services. Promotions in government are slower and less frequent, while in private industry a very bright, able young man can go ahead very quickly.

It is the feeling in the U.S. that an equally great—and sometimes even far greater—respect attaches to a successful career in private fields than in government service. Americans have a very high regard for individual initiative, for the personal hard work and enterprise of men and women who establish a career or business '*on their own*' without the help, protection or benevolent paternalism of government.

Doubtless this feeling stems from the early views of the first American settlers, many of whom fled from oppressive bureaucracies, that "that government is best which governs least" and which allows maximum individual freedom to work out one's own career and destiny. This attitude is coupled with a very strong feeling that any government employee in the U.S., even of the highest rank, is merely a servant of the people, directly responsible to them, and entitled to honour and respect only through the quality of public service he renders and not merely by virtue of his position or rank.

OUR FUTURE

Israel's economic crisis has produced the super-pessimist. The other day one man remarked to another:

"We shall probably be eating grass in five years' time."

His companion demanded unhappily, "What on earth makes you think there will be enough grass?"

BEFORE THE DISCOVERY

Professor: "Oxygen is essential to all animal existence. There should be no life without it. It was discovered only a century ago."

Student: "What did they do before it was discovered?"

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 13-10-1952

HOME SCIENCE

Addressing a Conference of women in Madras, Sri C. Rajagopalachari observed recently,

"Home science is a preparation, not for a profession or trade, but for marriage. Home science ought to teach them the "art of love, the art of affection, the art of gentleness, the art of patience and, above all, the art of not losing one's temper."

"Among the many things that confuse me who belong to an older generation, are these All-India Conferences. It seems as if we are trying to make a very big country into a land of a small compressed size. We wish to have an All-India Conference for everything conceivable! I thought the limit was reached when somebody proposed an All-India children's conference. How all the children of India can be brought together and how they can be made to meet at a representative gathering, all these I cannot understand. It is an attempt to make of a country a very small piece of land. I think it is very difficult, though I would not say impossible."

They were collecting together members who ran their homes which were so different from one another, and were of "infinite variety". Yet they wished to have science courses and curriculum discussed at an all-India gathering once in every year. "I congratulate you, adventurous ladies and gentlemen, who organised this conference."

"Nobody imagines that home science is taught simply because you have learnt some laundry work or some cooking or some arts and crafts like these. Home science is a very much bigger thing. It is the science of happiness. It is the science of family happiness. It includes quite a number of subjects. It is very good to learn to keep your house tidy, and to cook food properly and economically. But these things alone will not make the family happy. You must learn how to marry and live a married life. That is the true home science."

"I am glad that the proper name has been given to the subject. It is not craft, but it is home 'science'. The home is made by married families, including the children of course. Science deals with that subject. I take it the object of it all is to teach and to train young people in order that they may make a happy home when they get to be in charge of homes.

"So my dear students here, please remember that home science is not a preparation for a profession or trade, but it is a preparation for marriage, (Laughter). Your laughter is the natural reaction to matters concerning marriage. I am telling you the plain truth. I say that home science was conceived, and, I take it is conceived, for helping young people to live a good married life and make the home happy. Then it is science. Otherwise, it is a profession for those who have no homes, and it is simply a training for being a good nurse or a house-keaper or a teacher in home science. Most of our attempts in this world get amputated in this manner They boil down to preparing a number of young people to serve as teachers in that very process, without getting at the end of it, namely, to get the homes filled with mothers who know how to make homes happy. After all, an endless chain of teachers will not make a good home!

"Home science, whether it is in schools or in the colleges, must deal with the science of happiness in the home and end in practical application of the things you learn."

While he believed that home science should be taught to boys also, he would confine for

the present to the teaching of that subject to girls.

The first thing which a girl should learn was how to make her husband happy and her children happy. It was no doubt necessary to give her husband good food and keep the house tidy and beautiful. All these were necessary without which the home would be a kind of hell. "But the science of the home is something more. The girls should be taught—it is difficult to be taught but it is a necessary thing to be taught—the art of love, the art of gentleness, the art of patience, the art of gentle speech and the art of not losing one's temper. These are the arts which most girls require. (Laughter).

"If you will forgive me for my generalisation, I wish to say that most college girls easily lose their temper. It is due to the strain of too much study and desire to pass the examinations and not to attend to anything else. I found from my partial or little experience in this matter that the girls keep a very good face in the colleges, but when they come home, they put on a wry face. They are tired when they return home and anything that distracts them from attending to their studies and the like make them lose their temper. All these may be ascribed to the strain of their studies; and this strain makes them lose temper."

"Let me warn them," he said, "married life will have greater strain. (Laughter). More than their examination life and college life, married life will give greater strain to your temper. It will be a continual series of trials and tests.

"You will know how to deal with the situation, if you control your temper and learn how to speak the truth soaked in affection, as an old Tamil poet says.

"When you speak, you must speak the truth and more so to one (meaning the husband) whom you love and for whose feelings you care intensely. If you, so to say, soak yourselves in truth and affection, then your speeches become gentle when you speak to your husbands. Most of the unmarried people here may think that all wives talk gently to their husbands! Not at all. (Loud laughter). They speak gently to every one else in the world! (Renewed laughter).

"Let me tell you, most of the husbands speak to everyone in the world but to their wives gently. Unfortunately this happens. This again is due to the training of the outer world, the strain of the outer world.

"A kind of loyalty has been taught so successfully in our country that husbands would bear the temper of their wives and the wives would bear the temper of their husbands. But that does not make for happiness or positive joy. A certain amount of control is necessary for joy in the family, even between the husband and the wife. This has to be taught by habit inculcated through continual practice. All this is home science.

"You may iron the clothes on the table. But there is another iron, and that is the attitude of piety and self-control which have to be learnt. All this is home science. I do not know whether all these are included in the syllabus of home science (Laughter). These have to be learnt from other sources. You will have to learn self control, kindness, affection and all that. Literature, poetry etc., go to make you learn many things. The particular craft necessary for the home to supplement what you have learnt from other things is comprehensive home science.

"Do not run away with the impression that as soon as you know how to cook things tolerably and wash the clothes, you have learnt home science. You have learnt only the professional house-keeping, and you have not learnt home science You may offer your services for being a house-keeper in a rich family, and you may fare well and send money to your parents and keep them going. It is a very desirable aim. But it is not the ideal of home science."

(To be continued)

MOSQUITOES ARE NOT CAUGHT BY FLY-CATCHERS

During World War II many soldiers left Europe and America for the Pacific area to fight the Japanese there. In the hot climate of these densely wooded islands a fierce struggle was carried on.

Not only the waging of war raised problems, but also the climate, to which most of the men were not accustomed, gave much trouble. In tropical regions many diseases are prevalent which were unknown to most of the soldiers.

One of the most serious of these is malaria, transmitted by the anopheles mosquito, as it is called officially.

It is told that a soldier wrote to his family about these mosquitoes: "They sting in such a way that people get a bad fever and this is called malaria". This soldier's Mother, so the story goes on, thought this too bad. As soon as possible she sent her son a parcel containing a large number of ..... fly-catchers.

Thus she hoped to be able to destroy the mosquitoes in her own way and fight malaria.

It will not be necessary to point out that this method is far from efficient and that practically no mosquitoes will stick to those fly-catchers !!

Besides, why should one resort to such a method, when there are others that are far superior? Since mankind has become acquainted with quinine as a weapon in the struggle against malaria, such means have become quite useless. Quinine, on the other hand, is a good and effective remedy, so good indeed, that the very expert Malaria Commission of the former League of Nations advised the use of it in their report, published in 1928. A dose of 400 mg. daily as a prophylactic, taken during the whole infectious season, was considered by them as quite sufficient, and when fighting an acute malaria attack they advised the use of 1 gm. to 1·3 gm. of quinine daily during a period of five to seven days.

When following this advice one will obtain much relief. Especially to the inhabitants of tropical and sub-tropical regions of the globe, where malaria reigns supreme, these directions are of the greatest importance.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

A TRIBUTE

A tribute to Indian scientists, who 2500 years ago began to grasp the fundamental points of mental illness and delicate relationship between body and mind, is paid in a book *Psychiatry Today*, published in London.

The author is Dr. David Stafford-Clark, consultant psychiatrist to a London team of social workers and a university lecturer on this subject.

"The views of Susruta, several centuries before Christ", writes Dr. Clark, "even today remain in advance of much of contemporary medical thought. Susruta held that passions and strong emotions might cause not only mental illness but even bodily ailments for which surgery might be equipped. Evidence available in support of these now amounts to proof."

Dr. Clark also declares that Plato and Aristotle held certain ideas on the nature and seat of the soul, "strikingly similar to the more mystical speculations of the Indian philosophers, although not including the conception of transmigration of souls."

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,". "Politics. Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so," A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A

VOL XIII No. 5] Monday 20—10—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-40. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI. EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

HOME SCIENCE

(*Continued from last issue.*)

"I hope", he said, "you will remember my old friends who have not been lifted up from the ground."

Mr. Rajagopalachari said that the Vice-Chancellor might give them all apparatus in the university and in the colleges to do things well. "Home science must be capable of enabling you to adjust yourselves to domestic work without electric switch, without tables and without sewing machines"

"You must be able to squat on the floor and stitch. You must know how to stitch without hurting your fingers. Not that I want you to be poor or attempt to look poor. But knowledge is something wider. You must know everybody's work. Then alone, it is home science."

The Conference was attended by about 200 delegates from various parts of India, including Bombay, Delhi, Allahabad, Lucknow, Calcutta, Hyderabad, Bihar, Travancore and Ceylon.

The five delegates from Allahabad included one from the Ford Foundation.

There were three delegates from America and one of them was from the Oregon Wheat Growers' Association.

Mr. C. Subramaniam, Mr. K. Venkataswami Naidu, Mr. V. Palaniswami Gounder, and Dr. M. V. Krishna Rao, Madras Ministers were present.

Dr. M. V. Krishna Rao declared the exhibits open.

Dr. A. Lakshmanswami Mudaliar, Vice-Chancller of the Madras University, who was in the chair, welcomed the Chief Minister and the delegates.

Dr. Mudaliar said they desired to express their sense of "joy and gratitude" on the presence of the State Chief Minister. Age had not withered his charm and he had no taken up heavy responsibilities, Dr. Mudali said.

Dr. Mudaliar added that the idea of hol ing such conferences was first conceived l Mrs. Hansa Mehta last year. There was no a greater realisation of the fact that somethir must be done to shape the educational syste of the country in such a way as to make conducive, among other things, to the gre task that the women of this country had undertake. The home science class was fir started in the Madras University in 194 "We have how necessarily to think in tern of wider measure of training that has to l imparted," he said, adding that this trainir must be given at different stages of educatio

He hoped that the delegates would enab them to know what exactly they would ha to do in different spheres of activities. Wha ever might be the training given, it must l capable of adapting itself to the Indian co ditions and mode of life. At the same tim wherever possible, they must get the best o of other sources.

The conference, he hoped, would p special attention to the educational activiti of the girls. He was sure something wou be done to inculcate into them the essenti principles of home-making. Hygiene mu be taught as one of the important subjects.

"I believe," he said, "it is necessary f the very large majority of women to kno something about the care of the child. Tod no mother is in a position to know t elements of bringing up her own child, l alone other children. This is a state of affai which we should take note of. We have give them that training in colleges which w help to become successful mothers or succes ful foster mothers, if necessity arises."

He also stressed the importance of wom having a good knowledge about diet a nutrition.

Dr. E. D. Mason, Principal, Women's College, spoke on "Home Science in the University of Madras." She traced the circumstances leading to the introduction of this subject in Madras and said that the present Vice-Chancellor was greatly responsible for encuraging home science. The work of the Home Science Departments had been full of exciting and important developments, she said. A small number of home science graduates continued to work for research degrees in nutrition in the Women's Christian College for M.Sc. Degree of the university.

Mr. S. Govindarajulu Naidu, Director of Public Instruction, said that they were now finding new paths to fulfil their educational ideals. There were four main parts, namely, basic education, citizenship training, crafts and home science. Home science had been of the greatest value. The study of home science could be given a fillip through conferences of this kind.

Mrs. O. C. Srinivasan speaking on "Home Science in the secondary schools of Madras," stressed the importance of teaching health habits, developing practical skill, character and mind, specially in regard to initiative and self-reliance. She agreed that it should be possible to tackle the problem by traditional methods. If a carefully-prepared specialised course were to be implemented successfully, it would help the girls to have a sufficient understanding of the principles of good house-keeping.

Miss Dorothy Pearson, Professor of Nutrition, speaking on "Home Science Association", said that women played a very important role, especially in regard to management of children and welfare of families. It was Madras which started a degree course in home science first and the colleges in other places followed suit. She explained the programme of the association which, she felt, could be a machinery for implementing the decisions taken at this conference and elsewhere. It was quite necessary to make their educational programmes real and an integral part of the Indian home life.

Miss Koman, Principal, Queen Mary's College, introduced the delegates to the Chief Minister.

Dr. M. V. Krishna Rao, education Minister, opening the exhibits hoped that this conference would give the teachers assembled considerable help in studying the standards of teaching. He was glad that they had organised an exhibition to show the work that was being done for the benefit of teachers and students. In our own ancient classics there were many valuable things which they could learn and put into practice, he said.

In the afternoon, the conference was presided over by Mrs. Tara Bai of Lady Irwin College, New Delhi.

Miss Theodorea Bryce, Council of Christian Education, Jubbulpore, lectured on "Handicrafts in Home-making Education."

In the discussion that followed, Miss Nora Brockway, Principal, St. Christopher's Training College, Madras, took part.

Mrs. P. C. Reddy, Maharani's College, Bangalore, spoke on "Content of home management courses at high school and college level."

Miss Savitri Pandit, college of Home Science, Baroda, spoke on "Teaching on laundry work."

Mrs. Howard Kramer, Western Reserve University, Cleveland, Ohio, led a discussion on "Home management."

Miss Dorothy Pearson read out messages received from the Governor of Madras, Mayor of Madras and others.

The Governor said that home science had acquired increased importance in a Welfare State which was one of the objectives of our constitution.

A Royal Message

His Highness The Maharaja has been pleased to send us the following gracious Message:

"My Dear Mr. Josyer,

It has indeed given me much pleasure to know that your paper, the "Rationalist" Weekly, has completed its twelve years of glorious service in the cause of the revival of oriental learning and critical discussions of matters of topical interest. And now it has entered its 13th Birthday, with the issue of the 22nd September 1952.

The invaluable services the "Rationalist" has been rendering for these twelve years, with always a new and fresh approach to problems, giving new angles, and suggestive of new thoughts, has certainly made it one of the most heartening weeklies to read. Above all what has been written in your columns in the cause of the Sanskrit language—that vast store-house of great and noble thoughts, ideas and ideals—have already blazed a new trail for others to follow. It is indeed a matter of pride and privilege, for all who love our Sanathana Dharma, to own that the "Rationalist" stands for being fearless in its advocacy of justice and truth, in happening to be instrumental in the founding of the "International Academy of Sanskrit Research", and, lately of helping in the discovery of the ancient manuscript on "Vaimanika Sastra", in Devanagari script, ascribed to Maharshi Bharadwaja. Surely these are outstanding achievements.

May the "Rationalist" thus be the torch-bearer of all that is best in its further chapter of memorable history. May the "Rationalist" grow from strength to strength and be the harbinger of the renaissance of Indian culture, and may your able and scholarly guidance be vouchsafed to it for long, is my fervent desire and prayerful wish.

With all good wishes and kind regards,

Yours Sincerely,

JAYACHAMARAJA WADIYAR.

We are grateful to His Highness for his overwhelming condescension. That he should be so generous in his expression of approbation, and that he should have bestowed it voluntarily with such unassuming simplicity shows his warmth of heart and loftiness of mind. We do not know that the "Rationalist" has rendered any special service to His Highness, and therefore deserves no special consideration at his hands. That nevertheless he should feel kindly towards it, and send it his approbation and benedictions, shows the beauty and nobility of his character, and inimitable graciousness of conduct. Men speak of manly qualities, princely qualities, high-souled chivalry, and all-embracing human kindness. His Highness seems to combine all these together, and flood-lights them with admirable learning and astonishing spirituality.

We do not know of any other great man of India who can equal him in the sum of his human qualities. It is refreshing to think that the Yadava Dynasty has culminated in so fine a flower, and that Mysore can present before the world a prince whose pre-eminent human qualities exalt even his princely rank!

In our present debased atmosphere, he approaches nearest to the Geeta ideal of उत्तमपुरुष (Uttama Purusha), a combination of the धीरोदात्त and धीरप्रशान्त (Dheerodaatta and Dheeraprasanta) of the Sanskrit Alankaarikas, what Carlyle discribes as "The Hero as Statesman", and Wordsworth portrays in "The Happy Warrior":

"Whose high endeavours are an inward light
That makes the path before him always bright:
Who with a natural instinct to discern
What knowledge can perform, is diligent to learn,
Abides by this resolve, and stops not there,
But makes his moral being his prime care;
By objects which might force the soul to abate
Her feeling, rendered more compassionate,
Is placable—because occasions rise
So often that demand such sacrifice,
More skilful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress,
Thence also more alive to tenderness.
Who comprehends his trust, and to the same
Keeps faithful with a singleness of aim:
Who, not content that former worth stand fast,
Looks forward, persevering to the last,
From well to better, daily self-surpast!"

The "Rationalist" is offering no undue praise to His Highness, but seeks only to picture to its readers his exemplary qualities of manhood, which render him a shining example to high and low.

It prays that His Highness may be blessed with a long life of peace and happiness, and that his name and fame may spread over the world as an outstanding personage of this nation.

Editor.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

AMERICAN METHODS

Whether in an industrial, agrarian, or cottage industry economy, production is the keynote to a high living standard and general prosperity. This applies to America as well as to other countries. As Paul Hoffman, former director of Economic Cooperation Administration, put it: "We Americans believe rather passionately in high productivity. Our material wellbeing depends very largely upon an ever increasing output per worker."

A Norwegian trade delegation, headed by Heakon Lie, Secretary of the Norwegian Trade Union Congress, reported after a recent visit to the U.S.: "The productive output per inhabitant of the United States is more than double that of Norway, and it is about three and one-half times as high as in the Soviet Union." They explained this, to some degree, by the fact that no trade barriers exist between the 48 states of the Union, and that the whole nation is a mass market, 150,000,000 strong. They noted, also, the absence of a speed up system but were interested in job-evaluation techniques, whereby those who do the most hazardous or difficult tasks are paid more than those whose work is pleasant and cosy.

Such reports from visiting trade delegations, which include hundreds of workers who believe in democratic socialism, help to explain why American workers support their system, which produces abundantly—and with freedom—on farms, in factories and offices. Even Communist leaders understand the potential of American methods. Stalin once commented: "American efficiency is that indomitable spirit which neither knows nor will be deterred by any obstacle—which plugs away with business-like perseverence until every impediment has been removed from the path of industrial progress—the spirit that must go through with a job once it has been begun."

This spirit has benefited the worker, both as producer and consumer. Between the years 1880 and 1910, American workers' ability to produce goods increased 74 percent. The rate of increase between 1940 and 1950 was 25 per cent. In the past two years, productivity has risen about two percent per year and the rate of increase is now approching three percent.

Increased productivity on farms and factories means more food and more goods for more people. It also means lower prices to consumers and a shorter work week for the worker. It is the basic reason why the wages and the standard of living of American workers are the highest in the world.

QUESTION OF PRICE

One of Franklin D. Roosevelt's favourite stories concerned a case which involved a boy who had stolen some 70 bales of silk. As the case came to a close in court the youth's lawyer said to the judge:

"It's the boy's first offense. Would it be all right with the plaintiff and Your Honour if he paid for the stolen silk?"

There was a huddle of the interested parties and it was agreed that since it was the boy's first offense, the case would be dropped if he paid for the stolen property. At this point the youth's lawyer jumped to his feet and said:

"Well, should the boy pay for the stolen goods at wholesale or retail prices?"

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

ಮುಖ್ಯ ರಾಜ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾರತ್ನರು."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ್ಯ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ವಿಚಾರಿಸುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read This book deals with the heroic achievements of many Hindu women whosenames have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮುಖ್ಯ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

'ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುಖ್ಯ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—(

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

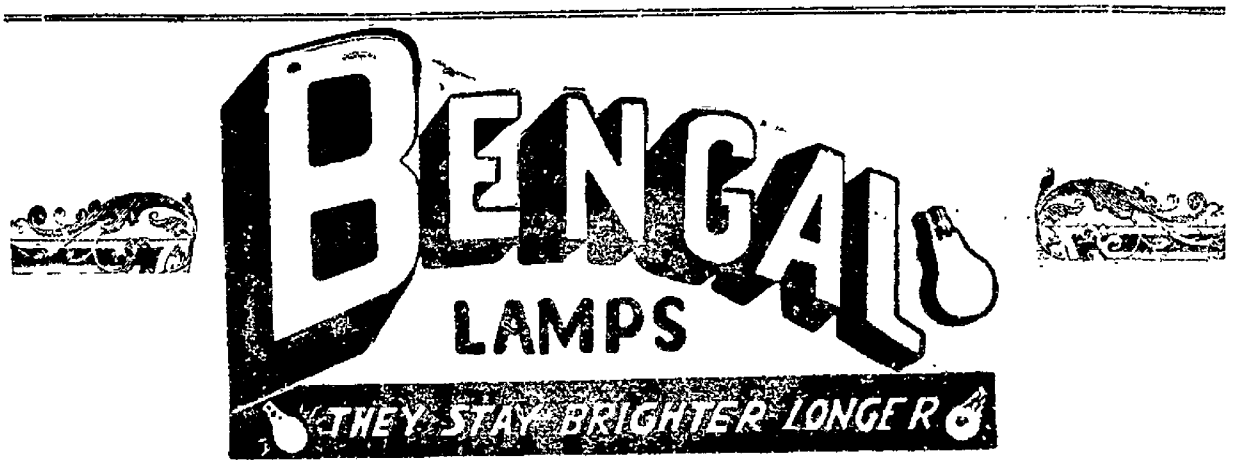
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XIII No. 6] Monday 27—10—1952 [Price 0—1—6.



"Politics, Philosophy, & Phantasy

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-46, EDITOR: TAJUR VEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS.

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joayer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XIII No. 6] Monday 27—10—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-55 EDITOR: YAJURVEDA II VOLS. & RIGVEDA FINAL EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

JUNGLE SECRETS

At this moment British and American botanists of world famous museums and medical institutions are seeking the secrets of natural herbal drugs (not dope) which may well benefit the world. They search, not in the laboratory, but in the jungle, writes a correspondent.

What strange property lies in the leaves Peruvian natives chew that allows them to work without food for days? What unknown drug do Rhodesian natives use to make a smoke that robs men of their will-power? What is the poison which hunters in Papua employ to strike down, yet not kill, their prey?

We do not know. Yet travellers tell and confirm these and other jungle drugs as fact. One of the best personal experiences of the Rhodesian smoke drug was recorded by Kingsley Fairbridge, who later founded the famous Empire Farm Schools for British boys and girls.

"We were asleep," he says, "a fire burning in the middle of the hut. Presently I was aroused by a gentle movement. Several strange Kaffirs were in the hut, one was making up the fire; my own boys were sleeping like logs. The Kaffirs looked at me, and with perfect assurance took the blanket that covered me; they then rolled me over and removed my under-blankets. They took my rifle, my boys' blankets, clothes, and food and quietly went away.

"I thought I was dreaming, though I had never before dreamed of Kaffirs—nor, indeed, have I since. But we all awoke at dawn, bitterly cold, to find rifle, food, blankets—almost everything we possessed—gone!"

The native commissioner later told him he had heard of similar cases. Certain natives knew of a herb which when thrown on a fire gave off a smoke that had a drugging effect on the senses. The odd thing, you notice, was that this young, active white man knew was being robbed, yet could summon neither will-power nor physical effort to resist thieves stealing the very bedding in which he was wrapped.

Commonplace drugs on the chemist's shelf to-day were once similar jungle secrets. Among them I would mention camphor ipecac, quinine, cocaine.

Perhaps you suffer twinges of rheumatism. Would you seek a cure in the willow tree? North American Indians for generations, in their "ignorance" thought that "like cures like," and the supple willow should bring back suppleness to the stiffened rheumatic joint. So they brewed bitter concoctions of willow root and chewed the bark of the tree.

They were right. But only in recent times did our chemists confirm that the Indians knew best! And the modern antidote for rheumatism—salicylates came into being.

Cannibal customs include the age-old habit of eating the heart of a brave enemy or a fierce beast. The native believes he will be braver and bolder by so doing. We may shudder, but the up-to date doctor prescribes a comparative treatment for our weak hearts—a glandular injection extracted from near the heart to make the weak once more strong.

An incredible parallel to the modern miracle of immunisation has been discovered in jungle depths. We swallow or are inoculated with a weak dose of a disease. A primitive African tribe so immunised themselves against snake bite by swallowing or injecting regular small doses of venom that no reptile's poison has the least effect on their well-being!

THE ORGANIZED CARE OF PUBLIC HEALTH

Precautionary measures affecting public health are by no means an innovation. Quarantine, isolation imposed on ship or person, to prevent infection, was first enforced in Venice around 1403. At that time it literally did mean isolation, seclusion for a period of 40 days, thus preventing, as far as possible, the spread of infectious diseases. In the course of time other mercantile ports followed the example set by the City of Venice but it was not until 1851 that the first International Congress on Hygienics was held in France. Later several similar meetings were held, until in 1897, incited by devastating outbreak of pestilence in Bombay, authorities of international repute once more assembled, this time in Venice, to discuss ways and means to check the spread of identical epidemics. In 1903, 1912 and 1927 similar meetings were held in Paris. At these meetings the first international directives, which were as far as possible adhered to, were laid down

Within the framework of these directives the work of the Malaria-Commission, appointed by the former League of Nations, and which in the years preceding the second world war did such splendid work, is certainly worthy of mention. Their investigations aimed at the abatement of Malaria which nearly affects no fewer than 300 million people living in tropical or sub-tropical regions.

This Commission, on which the most eminent specialists in this branch of therapeutics served, published their findings in 1938. In that report they recommended QUININE as a remedy against malarial fevers. They further considered a dosage of 6 grains of QUININE per diem during the whole malarial season, indispensable, while as a remedy when attacked by a bout of malaria they advised a daily dose of from 15 to 20 grains for a period of from 5 to 7 days.

This advice of the Malaria Commission has been of the utmost importance to International Public Health, and to-day, millions of people spread all over the world, still derive great benefit from the advice of these specialists.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

INCREDULOUS

Managing a pig and dairy farm is a pretty stiff task for one man to undertake, yet, with a little aid from his wife, Mr. Art Sorenson is keeping the work under.

The farmer mixes the feed for the animals —and that's no small job where pigs are concerned—and does the hundred and one other jobs around the place. "It just takes a little determination," is this worker's answer to the incredulous.

Why incredulous? Because Mr. Sorenson is blind! Yet this has proved no handicap or obstacle to his will to succeed!

INSURE THE INSURANCE

Following a robbery at his shop in Chicago, the proprietor claimed from the insurance company. Details and investigations satisfactorily completed, the owner was reimbursed to the extent of £75. The shop-keeper tucked the money safely away—or so he thought. But the burglar returned and added the £75 to his previous haul!

The Rationalist.

Monday 27-10-1952

A HOLY VISIT

Early last week Sri Rajakaryaprasakta Y. K. Ramachandra Rao, Rtd. Agent and General Manager, Mysore Railways, brought to us a message from H. H. Sri Vidyamanyateertha Sreepadangalavaru of Udupi Bhandarkeri Mutt, S. Kanara, who is on a visit to Mysore, desiring to see the Manuscript of "Vaimanika Shastra." We invited H. H. Sri Swamy to grace the Academy with a visit, and, he was pleased to do so on the 22nd last in the morning accompanied by Sri Y. K. R. Rao, and Sri K. Gopalachar and Pandits, and spent 2 hours, acquainting himself with the work of the Academy, and examining the manuscripts.

His Holiness has since favoured the Academy with the following benedictory Niroopa:

"ಶ್ರೀಮತ್ಪರಮಹಂಸೇತ್ಯಾದಿ ಬಿರುದಾಂಕಿತ ಶ್ರೀಮದಚ್ಯುತಪ್ರೇಕ್ಷತೀರ್ಥ ಶ್ರೀಮದಾನಂದತೀರ್ಥ ಶ್ರೀ ಸತ್ಯತೀರ್ಥ ಪರಂಪರಾಪ್ರಾಪ್ತ ಶ್ರೀಮದುಡುಪಿ ಭಂಡಾರಕೇರಿ ಮಠಾಧೀಶ ಶ್ರೀ ವಿದ್ಯಾಮಾನ್ಯತೀರ್ಥ ಸ್ವಾಮಿಗಳವರು ನಮ್ಮ ಮಾನ್ಯಾಭಿಮಾನಿಗಳಾದ ಶ್ರೀಯುತ ಜಿ. ಆರ್. ಜೋಯಿಸರಿಗೆ ಮಾಡುವ ನಾರಾಯಣಸ್ಮರಣಗಳು. ಸಂಪ್ರತಿ— ಪ್ರಾಚೀನ ಸಂಸ್ಕೃತ ಗ್ರಂಥಸಂಶೋಧನಾಲಯವು ನಿಮ್ಮ ಅಧ್ಯಕ್ಷದಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ಅತ್ಯುತ್ತಮವಾಗಿ ಇರೋದು ನಮ್ಮ ಸ್ವತಃ ಅನುಭವಕ್ಕೆ ಬಂದು ಬಹಳ ಸಂತೋಷವಾಗಿದೆ. ಇಂಥಾ ಭರತಖಂಡದ ಪ್ರಾಚೀನವಿಜ್ಞಾನ ವೈಭವಪ್ರೋತಕ ಗ್ರಂಥಗಳ ಸಂಶೋಧನದಿಂದ ಆಧುನಿಕರ ಮನಸ್ಸು ಚಿರಗಾಲಿ ನಮ್ಮ ಪ್ರಾಚೀನ ಮಹರ್ಷಿಗಳಲ್ಲಿ ವಿಶೇಷ ಬಹುಮಾನಹುಟ್ಟುವದಕ್ಕೆ ನುಖ್ಯ ಕಾರಣರಾದ ನೀವು ಮಹರ್ಷಿಗಳ ಪರಮಾನುಗ್ರಹಕ್ಕೆ ಪಾತ್ರರಾಗಿದೀರಿ ಎಂತ ನಾವು ಸಂಬಿದ್ದೇನೆ. ಇಂತಹ ಮಹಾಕಾರ್ಯಗಳನ್ನು ಶ್ರೀ ಪರಮಾತ್ಮನು ನಿಮ್ಮ ಮುಖದಿಂದ ಇತೋಪ್ಯತಿಶಯವಾಗಿ ಮಾಡಿಸಿ ಅಚಂದ್ರಾರ್ಕ ದಿಗಂತಕೀರ್ತಿಶಾಲಿಗಳಾಗುವಂತೆ ಅನುಗ್ರಹಿಸಲಿ, ಯಂತ ನಾರಾಯಣಸ್ಮರಣ ಪೂರ್ವಕ ಬರೆದ ನಿರೂಪ."

"The Head of the Holy Sea of Sri Udupi Bhandarakeri Mutt, descended from Sreemat-Paramahamsetyadi Sri Achyutapreskshateertha Sreemadaanandateertha, Sree Satyateertha and successors, Sri Vidyaamanyateertha Swamy sends Divine thoughts to dearly-regarded Sreeyuta G. R. Josyer. We are very pleased to have become personally acquainted with the International Academy of Sanskrit Research excellently conducted under your direction. We believe that you are blessed by the Maharshis of the past since you are responsible for bringing to light the magnificence of the ancient civilisation of our land, so as to astonish the men of today and rouse in them respect for our ancient sages. We pray that the Great One may bless you to continue this great task in even increasing measure and win universal esteem."

ALL-INDIA RADIO

The All-India Radio, Mysore, have invited Sri G. R. Josyer, to speak on "ವೇದ ಮತ್ತು ವಿಜ್ಞಾನ" —"Vedas and Science", on the 28th inst. at 7-30 P.M., and on "Religion and Culture" on 10-11-1952 at 9-15 P.M.

DEEPAVALI

H. E. Girja Shankar Bajpai, Governor of Bombay, writes;

Diwali or Deepavali, symbolises, like Dassara, the triumph of good over evil. According to a distinguished Sanskrit scholar, the Lord Krishna slew, on this day, Narakasura, the Demon of Hades, and popular rejoicing expressed itself in a universal display of lights.

In Northern India, the festival is associated with Rama's victorious return from Lanka.

These mythological varients are perhaps of greater interest to scholars than to the vast majority of those to whom, however transient its duration, the occasion brings happiness.

Every household, stately or humble, is illuminated according to the means of the family.

There are sweets and toys for the children who look to the return of Diwali, year after year, with even greater eagerness than to the recurrence of Holi or Dassara.

Holi may be more colourful, even boisterous, and Dassara more spectacular—the pyrotechnic holocaust that consumes Ravana has, for young eyes, an awesome splendour—but Deepavali has a more sustained though subdued radiance, and the stars of the cool autumn sky washed by the monsoon rains provide a canopy harmoniously luminous with the gentle flames that quiver and tremble from the little earthen cups which are lit in every Hindu home, this auspicious eve, throughout the vast extent of our land.

Fancy might even match these lights, in number, with the stars of the Universe!

And let us not forget that the hope of a visit by Lakshmi, goddess of wealth, keeps every front door open past midnight: a gesture, if you will, of traditional superstition, but suited to the mood of mingled joy and faith, and fraternal kinship characteristic of the occasion.

Unlike other festivals in our calendar, the dominant emotional note is playful rather than devotional.

Even the women-folk—the "even" is written with due apologies to modern egalitarian sentiment—gamble with tiny sea-shells, not as stakes but as dice, mostly for the excitement of the frolic.

This picture of Diwali is drawn from recollections of my own childhood: it may not be true in all its parts of all India but only of Uttar Pradesh, my native State, where I spent the first twenty years of my life.

But neither the sophistication of age nor the disillusion that comes with experience has dimmed the pleasant glow of personal memories, or diminished the capacity to share in the common rejoicing that marks each return of this ever-virginal festival.

Why does human nature, in a world so full of vicissitudes and, for the mass of our people, of privation, not only celebrate these festivals, but do so with spontaneous and unalloyed pleasure?

Is it from escapism, or piety, or as in the case of Diwali in which children share so fully, from a sense of parental obligation?

Possibly each one of these, in varying degree, plus its part in stimulating the festive impulse.

But the real cause is the simple human instinct to seek cheer and good-fellowship; to forget, now and then, the cares and rancours of life, curtains that keep out joy and keep us apart from our kind; to let the inherent good in us, however deeply overlaid by frustration or misfortune, assert itself; to

wipe the mirror of consciousness and memory clean of sorrow and bitterness, and to kindle the light both without and within!

If life's tapestry, drab and dull for so many of us, had not these bright threads of colour in the woof and warp of its pattern, how insupportable would existence become!

So let us not overlook the deep human significance of festivals in the arrogance of superior rationalism or from cynical contempt of life's simpler pleasures.

They are an essential part of the variety of experience which, according to its quality and measure, makes for richness, happiness and balance.

In any event, let us forget philosophy as we prepare for Diwali, and enter into the spirit of the festival with joy, determined to delight the hearts and eyes not only of our kinsfolk and friends, but also of those less fortunate than ourselves.

And let us do this, not out of feelings of charity or compassion, but out of a common humanity that equates the lowly with the exalted, the poor with the wealthy, though it be only for a few passing hours, this vesper of all vespers, instinct with gaiety of spirit of which the myriads of lights that illumine it are only the outward raiment.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

ANTI-COW-SLAUGTER

Sri M. S. Golwalkar, Head of the Rashtreeya Swayam Sevaka Sangha sends the following Appeal:

Though the Cow is the most adored and worshipped object in Bharat, even today cow-slaughter is going on in this land. It is the desire of every Bharatiya, that cow-slaughter in every form should be totally prohibited. To demonstrate to the Government how strong and compelling is the wish of the people, the Rashtriya Swayamsewak Sangh has decided to carry on peaceful propaganda by taking out processions, holding meetings, etc., and amassing signatures in assent to the holy demand.

The Sangh Swayamsewaks will be working whole-heartedly for this cause, but it is imperative that the people, who have been always loving the Sangh, and who hold the Cow in immeasurable reverence, should spontaneously extend to them whole-hearted co-operation and help.

The Sangh Swayamsewaks have started doing this work with all their might, but this work will involve heavy expenditure and require large funds to meet the same. The people have always generously supported the Rashtriya Swayamsewak Sangh and it is because of that loving patronage, that I appeal to all to give maximum monetary help for this holy task.

Authorised persons will call on you, on behalf of the Sangh to ask for the donations but those who can possibly do so are requested to send their amount to "Dr. Hedgewar Bhawan, Nagpur 2" at the earliest.

The work being holy, intensely patriotic and as such above all party differences, I am confident that the generous public will come forward with immediate liberal monetary help and oblige us.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

Director.

MYSORE, INDIA.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise".

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4554.

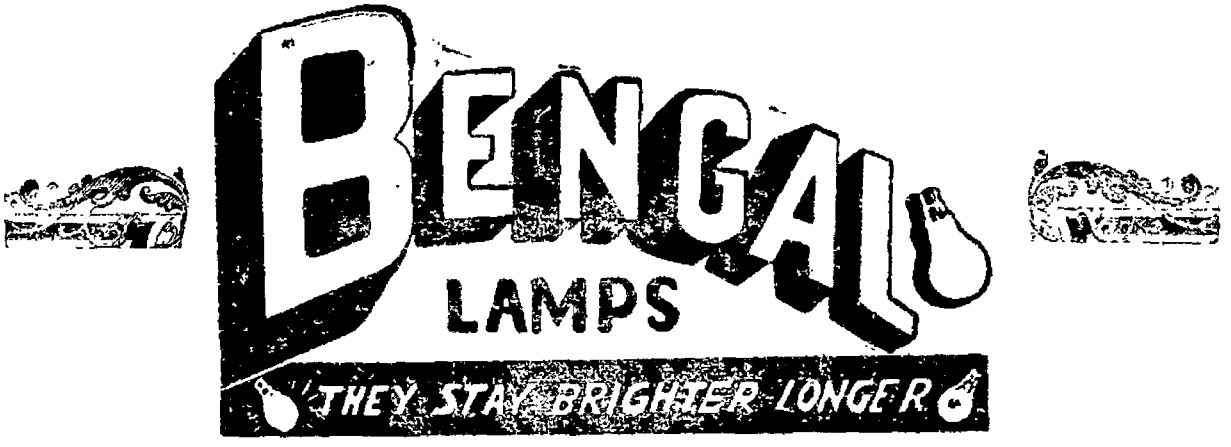
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XIII No. 7] Monday 3—11—1952 [Price 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BAN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA EDITION "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

PROFESSOR HALDANE ON INDIA

Mahatma Gandhi, Prof. J. B. S. Haldane, the eminent British Scientist told London University students recently, is the only University College student who is ever likely to be regarded as a reincarnation of God and who had done something to deserve such recognition.

Stating that Gandhiji would have been "a respectable figure" in world history if he had done nothing more than lead the fight against British rule, Prof. Haldane observed: "Mr. Gandhiji's efforts to bring about reforms in the social order and Hindu-Muslim unity are, perhaps, of even greater importance in the long-turn view."

The "heroic magnitude of mind" which characterised Gandhiji, Prof. Haldane found also in Mr. Nehru, though not, perhaps, in the same degree. "Less than any politician but not less than Gandhi or Lenin does Mr. Nehru flatter his audiences," he said and added it largely as Mr. Nehru's achievement, "that one can speak one's mind on many topics rather more openly in India than in Britain but this may not be the case ten years hence."

Prof. Haldane, who confessed that he sometimes had been exasperated by Indians who "expected him to exude great ideas", declared that India and Britain could learn a great deal from each other. If India was still in the British Commonwealth, as he hoped she would be, in fifty years she would be the predominant partner, but he feared this may not come to pass. Both America and the Soviet Union pulling in opposite directions, are tending to widen the breach between India and Britain. "If we wish to keep India within the Commonwealth we must take India's genuine pacifism more seriously," Prof. Haldane said.

According to Prof. Haldane, there were three tendencies among the culturally conscious Indians to-day. One was a return to the past, to a mythical and bygone Utopia This had an anti-Muslim character and if it prevailed would lead to terrible bloodshed. The second tendency, common among scientists, industrialists and a minority of the Communists, called for complete break with the past. Even if they were Hindus, such people were often ashamed of Hinduism, in which indeed there was much to be ashamed of as in all other religions.

Prof. Haldane expressed himself in sympathy with the third group which included both capitalists and communists and of which Mr Nehru was a conspicuous representative. The group "looks both to the past and to the future."

The scientist, who had visited India last year, was addressing a large audience at the University College on India's culture,—past and present. He emphasised that tolerance and continuity were exhibited by India in her many-sided evolution since the Aryan conquest

Hinduism naturally loomed large in his address and some of the scientific implications of "Vaiseshika" and the "Sankhya" systems were also brought out.

Hinduism, Prof. Haldane described as not a religion but "potentially an open series" of religions and philosophies which out-last many others. Giving a translation of the *Gayatri*—"Wordsworth said much the same but less succinctly and less accurately"—Prof. Haldane said words of the "mantram" could not be written on the doors of a church but they would be appropriate on the doors of any scientific laboratory.

Referring to the Brahmins, Prof. Haldane said "India had been largely run by them even under Muslim and British rule. Almost everything good or bad has been said about them and all of it is true." Prof. Haldane himself seemed to detect snobbery and smugness amongst them but, he emphasised, they

(*Continued on page 6.*)

THE WEATHER GUN

No hailstones have fallen on the pretty Alpine village of Poels, in Styria, Central Austria, for more than a century. For every time storm clouds appear over the village, threatening the farmers' crops, the villagers' ancient weather gun is fired—and the clouds disperse and drift elsewhere!

This "shooting the hail clouds away" has been going on since 1840 at least. The gun, queer, motor-like contraption consisting mainly of a 2ft. iron tube with a 17in. diameter, and weighing 200lb., is always kept loaded.

In charge of it is Farmer Peter Rucker. He's paid an annual retainer and undertakes to be ready to fire the gun, using a 1 lb. charge of black powder, whenever necessary.

Some years ago this village "weather gunner" was kept busy firing for nearly an hour because black clouds kept threatening to deluge the area with hailstones which would have ruined the crops. Said one villager: "The gun was red-hot afterwards—but the crops were saved."

The clouds dispersed by firing the gun that day finally burst over other villages, destroying crops for miles around. When these villagers protested to the provincial government, they were told that they, too, should use weather guns if they didn't want more than their fair share of hailstorms!

When it was computed forty years ago that damage wrought by hail and lightning in France was costing between £4,000,000 and £7,000,000 a year, a new type of hail-destroyer was introduced. It was a very large lightning rod of pure copper grounded by means of a copper conductor. It so affected currents of atmospheric electricity that the formation and fall of hailstones was prevented.

Hailstones can do enormous damage in a few minutes. The director of an observatory in Indo-China reported that a hailstorm which arose in the Mai Pha mountains swept over miles of country, ruined all crops, and wrecked buildings wholesale. Buildings in the village of Thainia had their roofs pierced with hailstones which left holes eight inches in diameter.

Big hailstones are usually irregular and jagged in shape, which increases their menace. The biggest stones fall in the hottest weather.

PRAYER

"Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human its unshakable strength."

EQUALITY

"The doctrine of human equality reposes on this: that there is no man really clever who has not found that he is stupid. There is no big man who has not felt small. Some men never feel small; but these are the few men who are!"

G. K. C.

ALL-INDIA RADIO

The All-India Radio, Mysore, have invited Sri G. R. Josyer, to speak on "Religion and Culture" on 10-11-1952 at 9-15 P.M.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

The Rationalist.

Monday 3-11-1952

ವೇದ ಮತ್ತು ವಿಜ್ಞಾನ

ಈಚೆಗೆ ನಮ್ಮಲ್ಲಿ ಕೆಲವರು ಈಗಿನಕಾಲಕ್ಕೆ "ವಿಜ್ಞಾನಯುಗ" ಎಂದು ಹೆಸರು ಕಟ್ಟಿ ಸ್ವಲ್ಪ ಹೆಮ್ಮೆಪಡುವದು ವಾಡಿಕೆಯಾಗುತ್ತಿದೆ. ಅಂತವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಹಿಂದಿನಕಾಲವೆಲ್ಲಾ ಅಜ್ಞಾನಯುಗ, ಈಗಿನ ನಮ್ಮ ಸೈನ್ಸ್ ಕಾಂಗ್ರೆಸ್ಸುಗಳ ಕಾಲವು ವಿಜ್ಞಾನಯುಗ ಎಂದು. ಈ ವಿಜ್ಞಾನಶಬ್ದದ ಅರ್ಥವಿಶೇಷಜ್ಞಾನ. ಬಾಲಪಾಠದ ಅಥವಾ ವಯಸ್ಕರ ಶಿಕ್ಷಣದ ಜ್ಞಾನ ಸಾಮಾನ್ಯಜ್ಞಾನ. ಅದಕ್ಕೆ ಮೇಲೆ Physics, Chemistry, Biology, Zoology, Applied Mathematics, Atomic Physics ಮುಂತಾದುವು ವಿಶೇಷಜ್ಞಾನ ಅಥವಾ ವಿಜ್ಞಾನ. ನಾವು ಈಗತಾನೆ ನಿದ್ರೆಯಿಂದೆಚ್ಚೆತ್ತು ಕಣ್ಣುತೆರೆಯುತ್ತಿರುವ ಈ ೭೦ನೆ ಶತಮಾನವೇ "ವಿಜ್ಞಾನಯುಗ" ವಾದರೆ, ಮುಂದೆ ಬರುವ ೫೦, ೪೦, ೫೦ನೆಯ ಶತಮಾನಗಳು, ಮತ್ತು ಆಗಿನ ವಿಜ್ಞಾನಿಗಳ ಗತಿಯೇನು?

ಜ್ಞಾನ ಎನ್ನುವದು ಧನದಹಾಗೆ. ಧನಿಕನಿಗೆ ಹ್ಯಾಗೆ ಸಾವಿರವಾಗುತ್ತಲೂ ಹತ್ತುಸಾವಿರ, ನಂತರ ಲಕ್ಷ, ದಶಲಕ್ಷ, ಕೋಟಿ, ನವಕೋಟಿ, ಅರ್ಬುದ ಎಂದು ಅನಂತವಾಗಿ ಅವಕಾಶವಿದೆಯೊ ಅದರಂತೆ ವಿಜ್ಞಾನಕ್ಕೂ ಕೊನೆಯಿಲ್ಲ. ಎಷ್ಟು ಯೋಜನಗಳು ಹೋದರೂ ಮುಂದಕ್ಕೆ ಇದ್ದೇ ಇರುತ್ತದೆ. ಅದರಲ್ಲಿ ನಾವು ಈ ಶತಮಾನದಲ್ಲಿ ಗಳಿಸಿರುವದು ಒಂದು ಹತ್ತು ಹೆಜ್ಜೆಗಳಷ್ಟುಮಾತ್ರ. ಅಷ್ಟಕ್ಕೇ ಹೆಮ್ಮೆಪಟ್ಟು ಹಿಂದಿನ ವಿಜ್ಞಾನಿಗಳು ಮತ್ತು ಮುಂದೆ ಬರುವ ವಿಜ್ಞಾನಿಗಳ ವಿಚಾರದಲ್ಲಿ ತಾತ್ಸಾರಭಾವನೆಯು ಅಷ್ಟು ಸಲ್ಲವಲ್ಲ.

ವಿಜ್ಞಾನದ ಪ್ರಾರಂಭವು ಹೊಸದಲ್ಲ. ಪ್ರಾಯಶಃ ೫-೬ ಸಾವಿರ ವರ್ಷಗಳಿಗೆ ಹಿಂದಿನ ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನು "ಜ್ಞಾನಂತೇಹಂ ಸವಿಜ್ಞಾನಂ", ವಿಜ್ಞಾನಸಹಿತವಾದ ಜ್ಞಾನವನ್ನು ನಿನಗೆ ಹೇಳುತ್ತೇನೆ" ಎಂದು ಅರ್ಜುನನಿಗೆ ಹೇಳುತ್ತಾನೆ. ಅದಕ್ಕೆ ಸಾವಿರಾರು ವರ್ಷಗಳ ಹಿಂದೆಯೆ ವೇದಮೂಲವಾದ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಸನತ್ಕುಮಾರರು ನಾರದರನ್ನುದ್ದೇಶಿಸಿ,

"ಯಥಾವೈವಿಜಾನಾತ್ಯನ ಸತ್ಯಂವದತಿ, ನಾವಿಜಾನನ್ ಸತ್ಯಂವದತಿ, ವಿಜಾನನ್ನೇವಸತ್ಯಂವದತಿ, ವಿಜ್ಞಾನಂತ್ವೇವ ವಿಜ್ಞಾಸಿತವ್ಯ ಮಿತಿ ವಿಜ್ಞಾನಂ ಭಗವೊ ನಿಜಿಜ್ಞಾಸ ಇತಿ," "ಚೆನ್ನಾಗಿ ತಿಳಿದವನೆ ನಿಜವನ್ನು ತಿಳಿಸಬಲ್ಲ. ತಿಳಿಯದವನು ನಿಜವನ್ನು ತಿಳಿಸಲಾರ. ಅದ್ದರಿಂದ ನಾನು ವಿಜ್ಞಾನವನ್ನು ಬಯಸುತ್ತೇನೆ, ಸ್ವಾಮಿ," ಎಂದು ಹೇಳುತ್ತಾರೆ. ಅದೇ ಸನತ್ಕುಮಾರರೆ ಪುನಃ "ವಿಜ್ಞಾನಂವಾವ ಧ್ಯಾನಾದ್ಭೂಯೊ ವಿಜ್ಞಾನೇನವಾ ಋಗ್ವೇದಂ ವಿಜಾನಾತಿ ಯಜುರ್ವೇದಂ ಸಾಮವೇದಮಾಥರ್ವಣಂ ಚತುರ್ಥಮಿತಿಹಾಸಪುರಾಣಂ ಪಂಚಮಂ ವೇದಾನಾಂವೇದಂ ಪಿತ್ರ್ಯಂ ರಾಶಿಂ ದೈವಂ ನಿಧಿಂ ವಾಕೊವಾಕ್ಯಮೇಕಾಯನಂ ದೇವವಿದ್ಯಾಂ ಬ್ರಹ್ಮವಿದ್ಯಾಂ ಭೂತವಿದ್ಯಾಂ ಕ್ಷತ್ರವಿದ್ಯಾಂ ನಕ್ಷತ್ರವಿದ್ಯಾಂ ಸರ್ಪದೇವಜನವಿದ್ಯಾಂ ದಿವಂಚ ಪೃಥಿವೀಂಚ ವಾಯುಂಚಾಕಾಶಂಚಾಪಶ್ಚತೇಜಶ್ಚ ದೇವಾಂಶ್ಚ ಮನುಷ್ಯಾಂಶ್ಚ ಪಯಾಂಸಿ ತೃಣವನಸ್ಪತೀ ಶ್ವಾಪದಾನ್ಯಾಕೀಟ ಪತಂಗ ಪಿಪೀಲಿಕಂ ಧರ್ಮಂಚಾಧರ್ಮಂಚ ಸತ್ಯಂಚಾನೃತಂಚ ಸಾಧು ಚಾಸಾಧು ಚ ಹೃದಯಜ್ಞಂಚಾಹೃದಯಜ್ಞಂಚಾಸ್ನಂಚ ರಸಂಚೇಮಂಚ ಲೋಕಮಮುಂಚ ವಿಜ್ಞಾನೇನೈವವಿಜಾನಾತಿ ವಿಜ್ಞಾನಮುಪಾಸ್ಸ್ವೇತಿ". ಎಂದು ವೇದವಿಜ್ಞಾನ ಮುಂತಾಗಿ ಸಮಸ್ತ ವಿಜ್ಞಾನವೂ ವಿಜ್ಞಾನದಿಂದಲೇ ದೊರೆಯತಕ್ಕದ್ದೆಂದು ಹೇಳಿದಾರೆ.

ಈ ವಿಜ್ಞಾನಕ್ಕೇ ವೇದವಲ್ಲಿ "ಯದೇತದ್ಧೃದಯಂ ಮನಶ್ಚೈತತ್ ಸಂಜ್ಞಾನಮಾಜ್ಞಾನಂ ವಿಜ್ಞಾನಂಪ್ರಜ್ಞಾನಂ ಮೇಧಾದೃಷ್ಟಿರ್ಧೃತಿರ್ಮತಿರ್ಮನೀಷಾಜೂತಿಃ ಇತಿ ಸರ್ವಾಣ್ಯೇವೈತಾನಿ ಪ್ರಜ್ಞಾನಸ್ಯನಾಮಧೇಯಾನಿಭವಂತಿ" ಸಂಜ್ಞಾನ, ಆಜ್ಞಾನ, ವಿಜ್ಞಾನ, ಪ್ರಜ್ಞಾನ ಎಂಬ ಶಬ್ದಗಳೆಲ್ಲವೂ ವಿಜ್ಞಾನಸೂಚಕಗಳೆಂದು ಹೇಳಿದೆ.

ವೇದಗಳೆಲ್ಲವೂ ಇಂದ್ರ ಯಮ ವರುಣ ಅಗ್ನಿ ಇವರುಗಳ ಪ್ರಾರ್ಥನಾರೂಪವಾದ ಮಂತ್ರಗಳಲ್ಲ. ಹಾಗಿದ್ದರೆ ಅವುಗಳು ಯಾವತ್ತೊ ಶೂಲವಾಗಿ ನಶಿಸಿಹೋಗುತ್ತಿದ್ದುವು. ಅವು ನಾವು ಈಗಿನ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಂದ ಯಾವ ತತ್ವಗಳನ್ನು ತಿಳಿಯಬೇಕೆಂದು ಪ್ರಯತ್ನಿಸುತ್ತಿದೆವೆಯೊ ಆ ತತ್ವಗಳ ನಿಧಿ. ಅವುಗಳಲ್ಲಿ ಮನುಷ್ಯಾದಿ ಚರಾಚರ ವಸ್ತುಗಳ, ಪಂಚಭೂತಗಳ, ಭೂಗೋಳ ಖಗೋಳಗಳ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳ ತತ್ವಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿದೆ. ಅವುಗಳು ಮನುಷ್ಯ ಕೃತಕವಾದ ನಿರ್ಣಯಗಳಂತೆ ಆಕ್ಷೇಪಣೀಯಗಳಲ್ಲದೆ ದೈವನಿಯಮಗಳನ್ನು ಯಥಾರ್ಥವಾಗಿ ಘೋಷಿಸುತ್ತಿರುವದರಿಂದಲೆ ಅವುಗಳನ್ನು ಆರ್ಷೇಯವಾಗಿ ಅಮಾನುಷಗಳೆಂದು ಎಣಿಸಿ ಚಾಚೂ ತಪ್ಪದಂತೆ ಅಕ್ಷರಸ್ಸಾಲಿತ್ಯವಿಲ್ಲದೆ ಸ್ವರಸ್ಸಾಲಿತ್ಯವಿಲ್ಲದೆ, ಯುಗಯುಗಕ್ಕೂ ಪೋಷಿಸಿಕೊಂಡುಬರುತ್ತಿರುವದು. ಆ ವೇದಗಳಲ್ಲಿರುವ ಭೌತಿಕ ತತ್ವಗಳ ಆಧಾರವೆದಮೇಲೆಯೆ ಹಿಂದೂವೇದಾಂತದ ಸಿದ್ಧಾಂತಗಳೂ ಮತಸ್ಥಾಪಕಾಚಾರ್ಯರುಗಳ ಬೋಧನೆಗಳೂ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟವೆ. ಆ ವೇದಗಳ ಪ್ರಾಮಾಣ್ಯದಿಂದ ಕಪಿಲರು ಪತಂಜಲಿಗಳು ಕಣಾದರು ಸ್ಥಾಪಿಸಿರುವ ಸಾಂಖ್ಯ ಯೋಗ ಮತ್ತು ವೈಶೇಷಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟಿರುವ ಪ್ರಾಪಂಚಿಕ ಭೂತ ಭೌತಿಕ ತತ್ವಗಳನ್ನು ಈಗಿನ ಕಾಲದ ಯಾವ ವಿಜ್ಞಾನಿಗಳೂ ಸಮರ್ಥಿಸಬೇಕೇ ವಿನಹ ಪ್ರತಿಭಟಿಸಲಾರರು.

ಪ್ರಪಂಚದ ಉತ್ಪತ್ತಿಯ ವಿಚಾರದಲ್ಲಿ ಯಜುರ್ವೇದದಲ್ಲಿ ಹೀಗೆ ಹೇಳಿದೆ. "ಇದಂವಾಅಗ್ರೆನೈವಕಾಚನಾಸೀತ್, ನವ್ಯೋರಾಸೀತ್. ನಪೃಥಿವೀ, ನಾಂತರಿಕ್ಷಂ, ತದಸದೇವ, ತದತಿಶ್ಯತ, ತಸ್ಮಾತ್ತೇಪಾನಾದ್ಧೂಮೋಜಾಯತ, ತದ್ಭೂಯೋತಶ್ಯತ, ತಸ್ಮಾತ್ತೇಪಾನಾದಗ್ನಿರಜಾಯತ, ಪಸ್ಮಾಜ್ಜ್ಯೋತಿರಜಾಯತ, ತದರ್ಚಿರಜಾಯತ, ತಸ್ಮಾನ್ಮನೋ ಚಯೋಜಾಯಂತ, ತದಭ್ರಮಿವಸಮಹನ್ಯತ, ತದ್ವಸ್ತಿಮಭಿನತ್," ಅಂದರೆ-ಆದಿಯಲ್ಲಿ ಏನೂ ಇರಲಿಲ್ಲ. ಶೂನ್ಯವಾಗಿತ್ತು. ಶಾಖವು ಹುಟ್ಟಿತು. ಹೊಗೆಯಾಯಿತು. ಬೆಂಕಿಯಾಯಿತು. ಕಿಡಿಯಾ

By kind permission of A. I. R. Mysore.

ಯಿತು. ಜ್ವಾಲೆಯಾಯಿತು. ಸರ್ವವ್ಯಾಪಿಯಾಯಿತು. ಅಂಡವು ಒಡೆದು ಛಿದ್ರಛಿದ್ರವಾಗಿ ನಾನಾಕಡೆಗಳಿಗೆ ಹಾರಿತು. ಅಂತರಿಕ್ಷವಾಯಿತು. ಆಕಾಶವಾಯಿತು. ಪೃಥಿವ್ಯಾದಿ ಗೋಳಗಳಾಯಿತು. ಗೋಳಗಳು ಮೊದಲು ದ್ರವಮಯವಾಗಿ ಜ್ವಾಲಾಮಯವಾಗಿದ್ದು ಲಕ್ಷಾಂತರ ವರ್ಷಗಳಲ್ಲಿ ಹಳ್ಳಗಳಾಗಿದ್ದ ಕಡೆಗಳು ಸಮುದ್ರಗಳಾದವು. ಎತ್ತರವಾಗಿದ್ದಕಡೆಗಳು ಮೊದಲು ಕುದಿಯುತ್ತ ಸಮುದ್ರದ ತೆರೆಗಳಂತೆ ಚಲಿಸುತ್ತಿದ್ದು ಆರುತ್ತ ಬಂದು ದೃಢವಾಗಿ ಬೆಟ್ಟಗಳಾದವು. ಸಸ್ಯಾದಿಗಳು ಹುಟ್ಟಿದವು, ಪ್ರಾಣಿಗಳು ಹುಟ್ಟಿದವು. ಮನುಷ್ಯರು ಹುಟ್ಟಿದರು." ಇತ್ಯಾದಿ. ಈ ತತ್ವಗಳ ಸಿದ್ಧಾಂತಗಳನ್ನೆ ಸಾಮಾನ್ಯಜನರ ಅವಗಾಹನೆಗಾಗಿ ಯುಗಯುಗಗಳಲ್ಲಿ ವೇದರು ಮತ್ಸ್ಯಾವತಾರ, ಕೂರ್ಮಾವತಾರ, ವರಾಹಾವತಾರ, ಮುಂತಾದ ಕ್ರಮಕ್ರಮವಾದ ಅವತಾರಗಳನ್ನು ಎತ್ತಿ ಭೂಮಿಯನ್ನು ಉದ್ಧಾರ ಮಾಡಿದನು. ಎಂದು ಬಾಲಪಾಠವಾಗಿ ಪಠಿಸಿದೆ. ಬೆಟ್ಟಗಳು ಮೊದಲು ಹಾರಾಡುತ್ತಿದ್ದವು. ಇಂದ್ರನು ಅವುಗಳ ರೆಕ್ಕೆಗಳನ್ನು ಕತ್ತರಿಸಿ ಇವ್ವಕಡೆ ದೃಢಪಡಿಸಿದನು ಎನ್ನುವದೂ ಇದೇ ತಾತ್ಪರ್ಯ ಪಟ್ಟಿ. ಈಗಿನ ವಿಜ್ಞಾನಿಗಳ ನೆಬ್ಯುಲರ್ ಥಿಯರಿ ಎನ್ನುವದೂ ಇದೇ ಉತ್ಪತ್ತಿಸರಣಿಯೇ ನಿನಹ ಬೇರೆ ಅಲ್ಲ.

ಗ್ರಾವಿಟಿ ಅಥವಾ ಪರಸ್ಪರ ಆಕರ್ಷಣಶಕ್ತಿಯು ಪಾಶ್ಚಾತ್ಯರಲ್ಲಿ ಕೈಸ್ಟರನಂತರ ೧೬೦೦ ವರ್ಷಗಳಾದಮೇಲೆ ಸರ್ ಐಸಕ್ ನ್ಯೂಟನ್ ನಿಂದ ಕಂಡುಹಿಡಿಯಲ್ಪಟ್ಟಿತು. ಇದಕ್ಕೆ ೧೦-೫೦ ಸಾವಿರ ವರ್ಷಗಳು ಮುಂಚೆಯೆ ವೇದದಲ್ಲಿ "ವಿಷ್ಣುನಾನಿಧೃತೆ ಭೂಮಿಾ", "ಭೂಮ್ಯಾಕಾಶಗಳು ಸೂರ್ಯನ ಆಕರ್ಷಣಶಕ್ತಿಯಿಂದ ಬಂಧಿಸಲ್ಪಟ್ಟಿವೆ" ಎಂದು ಹೇಳಿದೆ. ಈ ಭೂಗೋಳ ಚಂದ್ರಗೋಳ ಮುಂತಾದ ಗೋಳಗಳು ಅಖಂಡಾಕಾಶದಲ್ಲಿ ಸೂರ್ಯನ ಮತ್ತು ಪರಸ್ಪರ ಆಕರ್ಷಣ ಅಥವಾ ಗ್ರಹಣಶಕ್ತಿಯಿಂದ ನಿಂತಿರುವವೆಂಬ ತರ್ಕದಿಂದಲೇ ಅವುಗಳಿಗೆ "ಗ್ರಹಗಳು" ಎಂದು ಹೆಸರಿಟ್ಟಿದ್ದಾರೆ.

ಮಳೆ ಮತ್ತು ಮೋಡಗಳ ತತ್ವವು ವೇದದಲ್ಲಿ ಈ ರೀತಿ ವಿವರಿಸಲ್ಪಟ್ಟಿದೆ. "ಅಗ್ನಿರ್ವಾಇತೋವೃಷ್ಟಿಮುದೀರಯತಿ. ಮರುತಃ ಸೃಷ್ಟಾಂನಯಂತಿ. ಯದಾಖಲು ಅಸಾವಾದಿತ್ಯೋ ನ್ಯಙ್ ರಶ್ಮಿಭಿಃ ಪರ್ಯಾವರ್ತತೆಽಥ ವರ್ಷತಿ". ಬಿಸಿಲು ನೀರನ್ನು ಆವಿಮಾಡುತ್ತದೆ. ಸೂರ್ಯರಶ್ಮಿಗಳೂ ಗಾಳಿಯೂ ಅದನ್ನು ಆಕಾಶಕ್ಕೆ ತೆಗೆದುಕೊಂಡು ಹೋಗಿ ಮೋಡವನ್ನಾಗಿ ಮಾಡುತ್ತವೆ. ನಂತರ ಅದು ರಶ್ಮಿ ಮತ್ತು ಗಾಳಿಗಳ ಪ್ರೇರಣೆಯಿಂದ ಮಳೆಯಾಗಿ ಬೀಳುತ್ತದೆ", ಎಂದು.

ಸೂರ್ಯಕಿರಣಗಳೆಂದು ನಮಗೆ ಕಾಣುವ ಬಿಳಿಯದರಲ್ಲಿ ಏಳು ವರ್ಣಗಳು ಕೂಡಿವೆ, ಎಂಬ ಸೈಕ್ಯಂಜ್ಞಾನವು "ಸಪ್ತತ್ವಾ ಹರಿತೋ ರಥೆ, ವಹಸ್ತಿದೇವಸೂರ್ಯ" ಎಂಬ ಋಗ್ವೇದವಚನದಲ್ಲಿ, ಮತ್ತು "ಸಪ್ತರಶ್ಮಿ", "ಸಪ್ತಾಶ್ವ" ಎಂಬ ಹೆಸರುಗಳಲ್ಲಿ ಸೂಚಿಸಲ್ಪಟ್ಟಿದೆ.

ವೇದದಲ್ಲಿ ಕಾಲಜ್ಞಾನವು ಹೀಗೆ ವರ್ಣಿತವಾಗಿದೆ. "ಸೂರ್ಯೋ ಮರೀಚಿಮಾವತ್ತೆ, ಸರ್ವಸ್ಯಾಪ್ಯವನಾದಧಿ, ತಸ್ಯಾಃಪಾಕವಿಶೇಷೇಣ, ಸ್ಮೃತಂಕಾಲವಿಶೇಷಣಂ", ಸೂರ್ಯನು ಕಿರಣಗಳಿಂದ ಸರ್ವವನ್ನೂ ಬೆಳೆಸುತ್ತಾನೆ, ಪಕ್ವಮಾಡುತ್ತಾನೆ, ಮುದಿಮಾಡುತ್ತಾನೆ, ಆಪಕ್ವದ ಸೂಕ್ಷ್ಮವಾದ ಅವಧಿಯೆ ಕಾಲವೆನ್ನಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಅವುಗಳ ಮೊತ್ತವೆ ಘಟಿ, ದಿನ, ಮಾಸ, ಸಂವತ್ಸರ ಎನ್ನಿಸಿಕೊಳ್ಳುವದು. ವೇದದ ವರ್ಷಗಣನೆಯು ಚಾಂದ್ರಮಾನ ಸೌರಮಾನ ಎಂದು ಚಂದ್ರಗತಿ ಸೂರ್ಯಗತಿ ಇವುಗಳ ಆಧಾರದಮೇಲೆ ಗೊತ್ತಾಗಿದೆ. ಈಗ ಆಚರಣೆಯಲ್ಲಿರುವ ಜನವರಿ ಇತ್ಯಾದಿ ಗಣನೆಯು ಯಾವ ವಿಜ್ಞಾನದ ಆಧಾರದಮೇಲೆ ಗೊತ್ತಾಗದೆ ಎನ್ನುವದನ್ನು ಹೇಳುವದ ಕ್ಕಾಗುವದಿಲ್ಲ.

ಹೃದಯವು ನಮ್ಮ ದೇಹಕ್ಕೆ ರತ್ನಪ್ರಾಯ. ಅದನ್ನು ವೇದದಲ್ಲಿ ಹೀಗೆಂದು ವರ್ಣಿಸಿದೆ: "ಪದ್ಮಕೋಶಪ್ರತೀಕಾಶಂ ಹೃದಯಂಚಾಪ್ಯಧೋಮುಖಂ | ಅಧೋನಿಷ್ಟ್ಯಾನಿತಸ್ತ್ರಿಂತೆ ನಾಭ್ಯಾಮುಪರಿತಿಷ್ಠತಿ || ಹೃದಯಂ ತದ್ವಿಜಾನೀಯಾದ್ವಿಶ್ವಸ್ಯಾಯತನಂಮಹತ್ || ಸಂತತಂ ಸಿರಾಭಿಸ್ತು ಲಂಬತ್ಯಾಕೋಶಸನ್ನಿಭಂ | ತಸ್ಯಾಂತೆಸುಷಿರಂ ಸೂಕ್ಷ್ಮಂ ತಸ್ಮಿಂತ್ಸರ್ವಂಪ್ರತಿಷ್ಠಿತಂ | ತಸ್ಯಮಧ್ಯೆಮಷಾನಗ್ನಿರ್ವಿಜ್ವಾರ್ವಿಶ್ವತೋಮುಖಃ || ಸೋಗ್ರಭುಗ್ವಿಭಜನ್ತಿಷ್ಠನ್ನಾಹಾರಮಜರಃಕವಿಃ | ಸಂತಾಪಯತಿಸ್ವಂದೇಹಮಾಪಾದತಲಮಸ್ತಕಂ | ತಸ್ಯ ಮಧ್ಯೆಮಹ್ಯೆಶಿಖಾ ಅಣೀಯೋರ್ಧ್ವಾ ವ್ಯವಸ್ಥಿತಃ || ನೀಲತೋಯದ ಮಧ್ಯಸ್ಥಾ ವಿದ್ಯುಲ್ಲೇಖೇವಭಾಸ್ವರಾ | ನೀವಾರಶೂಕವತ್ತನ್ವೀ ಪೀತಾಭಾಸ್ವತ್ಯಣೂಪಮಾ | ತಸ್ಯಾಶ್ಶಿಖಾಯಾಮಧ್ಯೆ ಪರಮಾತ್ಮಾವ್ಯವಸ್ಥಿತಃ | ಸಬ್ರಹ್ಮಾ ಸಶಿವಸ್ಸೇಂದ್ರಸ್ಸೋಕ್ಷರಃಪರಮಸ್ವರಾಟ್ ||" ಹೃದಯವು ಕಮಲದ ಮೊಗ್ಗಿನ ಆಕಾರದಲ್ಲಿ ಕೆಳಮುಖವಾಗಿದೆ. ಅದು ಹೊಕ್ಕುಳಿಗೂ ಕತ್ತಿಗೂ ಮಧ್ಯೆ ಸ್ವಲ್ಪ ಎಡಕ್ಕೆ ಇದೆ. ಅದೇ ಒಟ್ಟುಜೀವಕ್ಕೆ ಮೂಲಸ್ಥಾನ. ಅದು ಒಳಗೆ ಬೆಳಕಿನಿಂದ ಪ್ರಕಾಶಿಸುತ್ತಿದೆ. ಅದು ರಕ್ತನಾಳಗಳಿಂದಲೂ ನರಗಳಿಂದಲೂ ತುಂಬಿ ಬತ್ತಳಿಕೆಯಂತಿದೆ. ಅದರ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಒಂದು ಅಗ್ನಿಯು ಪ್ರಜ್ವಲಿಸುತ್ತದೆ. ಅದು ಆಹಾರಸಜನದಿಂದ ಪ್ರಬುದ್ಧವಾಗಿ ಕಾಲಸಿಂಜ ಹಿಡಿದು ತಲೆಯವರೆಗೆ ಎಲ್ಲಾ ಅಂಗಗಳಿಗೂ ಶಾಖವನ್ನು ಕೊಡುತ್ತದೆ. ಅದರ ಮಧ್ಯದಲ್ಲಿ ನೀಲಮೇಘದ ಮಧ್ಯದಲ್ಲಿ ಬೆಳಗುವ ಮಿಂಚಿನಂತೆ ಯವೆಯಕಾಳಿನಂತೆ ಒಂದು ಜ್ವಾಲೆಯು ಶೋಭಿಸುತ್ತದೆ. ಅದರ ಶಿಖೆಯ ಮಧ್ಯದಲ್ಲಿ ಪರಮಾತ್ಮನ ಅಂಶಭೂತವಾದ ಜೀವಾತ್ಮನು ಪ್ರತಿಷ್ಠಿತವಾಗಿರುವನು.

ಹೃದಯದ ನಿಜಸ್ಥಿತಿಯನ್ನು ಯಾವ ಆಧುನಿಕವಿಜ್ಞಾನಿಯೂ ಇದಕ್ಕಿಂತ ರಮ್ಯವಾಗಿ ವಿವರಿಸಲಾರನೆಂದು ಹೇಳಬಹುದು.

Oxygen ಎಂಬ ವಾಯ್ವಂಶವು ಪ್ರಾಣಕ್ಕೆ ಮೂಲಾಧಾರವಾದದ್ದು ಎಂದು ಈಗಿನವರು ಆಸ್ಪತ್ರೆಯಲ್ಲಿರುವ ರೋಗಿಗಳಿಗೆ oxygen ಇಂಜಕ್ಷನ್ ಕೊಡುವದು ನರಿಯಷ್ಟೆ. ಅಮೆರಿಕ ಮಕ್ತಳಕಾಯುಲೆಗಳ ಜರ್ನಲ್ ಎಂಬ ಪತ್ರಿಕೆಯಲ್ಲಿ ೧೦೦೦ ಕ್ಕೆ ೬೦೦ ಮಕ್ಕಳು ಆಕ್ಸಿಜನ್ ಸಾಲದೆ ಹುಟ್ಟಿದ ಕೆಲವು ಗಂಟೆಗಳಲ್ಲಿಯೆ ಸಾಯುತ್ತವೆ ಎಂದು ಹೇಳಿದೆ. ಈ ಆಕ್ಸಿಜನ್ನನ್ನೆ ವೇದದಲ್ಲಿ "ಅಮೃತ" ಅಥವಾ ಪುರಾಣದಲ್ಲಿ ನಿವಾರಿಸತಕ್ಕ "ಸುಧಾ" ಎಂದು ಹೆಸರಿನಿಂದ ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ.

ಸಮಸ್ತವಿಜ್ಞಾನದ ಪರಮೋದ್ದೇಶವೂ ನಮ್ಮ ದೇಹದ ಮತ್ತು ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ದೃಶ್ಯಾದೃಶ್ಯ ಪ್ರಪಂಚಗಳ ನಿಜಸ್ಥಿತಿಯನ್ನು ತಿಳಿದುಕೊಂಡು ಅದಕ್ಕೆ ತಕ್ಕಂತೆ ನಮ್ಮ ಜೀವನವನ್ನು ನಡೆಸುವದು. ನಮ್ಮ ಶರೀರದ ವಿಚಾರದಲ್ಲಿ ಜಾತಕರ್ಮದಿಂದ ಹಿಡಿದು ಪ್ರೇತಕರ್ಮದವರೆಗೆ ಶುಭಾಶುಭ ಕರ್ಮಗಳಲ್ಲಿ ಈಗಲೂ ಪ್ರಯೋಗಿಸುತ್ತಿರುವ ವೇದಮಂತ್ರಗಳಲ್ಲಿ ಸಮಸ್ತ ತತ್ವಗಳೂ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿವೆ. ಜಾತಕರ್ಮ, ನಾಮಕರಣ, ಚೌಲ, ಉಪನಯನ, ವಿವಾಹ ಪುಂಸವನ ಸೀಮಂತ ಅವರಕರ್ಮ ಇವುಗಳ ಮಂತ್ರಗಳೆಲ್ಲವೂ ಶಾರೀರಕ

ವಿಜ್ಞಾನದಿಂದ ತುಂಬಿವೆ. ಅವುಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳದೆ ಮೂಢಾಚಾರಗಳೆಂದು ಅಲಗಳೆಯುವದು ನಮ್ಮ ಅಜ್ಞಾನ, ವಿಜ್ಞಾನವಲ್ಲ.

ವೇದದಲ್ಲಿಯೆ "ಪಶ್ಯದಕ್ಷಣ್ವಾ ನವಿಚೇತದನ್ಧಃ" 'ಕಣ್ಣುಗಳಿದ್ದರೂ ನೋಡಿ ಪರೀಕ್ಷಿಸಿ ನಿಜಾಂಶವನ್ನು ತಿಳಿದುಕೊಳ್ಳದೆ ನಿರಾಕರಿಸುವವನು ಅಂಧ' ಎಂದು ಹೇಳಿದೆ. ಆ ವಿಜ್ಞಾನಸಂಪಾದನೆಯು "ಸ್ಮೃತಿಃಪ್ರತ್ಯಕ್ಷಮೈತಿಹ್ಯಂ, ಅನುಮಾನಶ್ಚತುಷ್ಟಯಂ, ಏತೈರಾದಿತ್ಯಮಂಡಲಂ, ಸರ್ವೈರೇವವಿಧಾಸ್ಯತೆ", ಪೂರ್ವಾರ್ಜಿತಜ್ಞಾನ, ಪ್ರತ್ಯಕ್ಷಜ್ಞಾನ, ಐತಿಹ್ಯ, ಮತ್ತು ಸಕಾರಣವಾದ ಊಹೆ ಇವುಗಳಿಂದ ಆಗಬೇಕೆಂದೂ ವೇದದಲ್ಲೆ ಹೇಳಿದೆ.

ವೇದಗಳು ಅನಾದಿ, ದೈವಿಕ, ಎಂದು ಹೇಳುವುದರ ಅರ್ಥವು, ದೈವಸೃಷ್ಟಿಯ ನಿಜಾಂಶವು, ಅಂದರೆ ಆ ಸಂಬಂಧವಾದ ವಿಜ್ಞಾನವು, ದೈವೋಕ್ತವಾದಂತೆಯೆ ಆ ವೇದಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿದೆ. ಅವು ಮನುಷ್ಯಜ್ಞಾನದಂತೆ ಆಕ್ಷೇಪಣೀಯಗಳಲ್ಲ. ಮನುಷ್ಯಜ್ಞಾನವು ವೇದೋಕ್ತವಾದ ತತ್ವಗಳಿಗೆ ಅನುಸಾರವಾಗಿದ್ದರೆ ಅದು ನಿಜ, ಇಲ್ಲದಿದ್ದರೆ ತಪ್ಪಾಗುತ್ತದೆ, ಎಂದೆ ದಿವ್ಯಜ್ಞಾನಿಗಳೂ ತಪೋಮಹಿಮರೂ ಆದ ಮಹರ್ಷಿಗಳೂ, ಬ್ರಹ್ಮಜ್ಞಾನಿಗಳೂ ಮೇಧಾವಿಗಳೂ ಆದ ಆಚಾರ್ಯರುಗಳೂ, ವೇದಗಳನ್ನು "ಅಪೌರುಷೇಯ", "ಶ್ರುತಿ" ಎಂದು ಹತ್ತಾರುಸಾವಿರವರ್ಷಗಳಿಂದ ಪೂಜಿಸಿಕೊಂಡುಬಂದಿದಾರೆ.

ವೇದಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವದೆಂದರೆ ಗೋವಿನಹಾಡನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವಂತಲ್ಲ. ಅದಕ್ಕೆ ಸಂಸ್ಕಾರವೂ ಅರು ವೇದಾಂಗಗಳ ಪಾಂಡಿತ್ಯವೂ ಸಲಕ್ಷಣಸಭಾಷ್ಯಪಾಂಡಿತ್ಯವೂ ಬೇಕು. "ಬಿಭೇತ್ಯಲ್ಪಶ್ರುತಾದ್ವೇದೊ ಮಾಮಯಂಪ್ರತರೇದಿತಿ", "ಇವನು ನನ್ನನ್ನು ಅಪಾರ್ಥಮಾಡಿ ಹಾಳುಮಾಡಿಬಿಡುತ್ತಾನಲ್ಲಾ ಎಂದು ವೇದವು ಅಲ್ಪಜ್ಞನನ್ನು ಕಂಡರೆ ಹೆದರಿಕೊಳ್ಳುತ್ತದೆ" ಎಂದು ಹೇಳಿದಾರೆ. ಆ ಹಿಂದಿನ ಶಬ್ದಗಳಿಗೆ ಈಗಿನ ಯಾವುದೊ ತೋರಿದ ಅರ್ಥಗಳನ್ನು ಕೊಟ್ಟುಕೊಂಡು ಹಾಸ್ಯಮಾಡುವದು ಅವಿವೇಕ. ವೇದಗಳಂತೆ ಪರಮಾಣುವಿನಿಂದ ಹಿಡಿದು ಅಖಂಡಬ್ರಹ್ಮಾಂಡದವರಿಗಿನ ಕ್ರಿಮಿಕೀಟಗಳಿಂದ ಹಿಡಿದು ಪರಬ್ರಹ್ಮನವರಿಗಿನ ವಿಜ್ಞಾನತತ್ವಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿ ಹೇಳಿರತಕ್ಕ ಗ್ರಂಥವನ್ನು ಪ್ರಪಂಚದಲ್ಲಿ ಬೇರೆ ಯಾವ ದೇಶವೂ ಯಾವ ಜನಾಂಗವೂ ಹೊಂದಿಲ್ಲ.

Sir Monier Williams ಎಂಬ ಪಾಶ್ಚಾತ್ಯ ಸಂಸ್ಕೃತ ಪಂಡಿತರು, "Indeed, if you will pardon the anachronism, Hindus—Ancient Aryans, were Spinozites before the existence of Spinoza, and Darwinians many centuries before Darwin and evolutionists, and many centuries before the doctrines of evolution had been accepted by the Huxleys of our time, and before any word like evolution existed in any language in the world."

ಪ್ರಾಚೀನ ಹಿಂದೂ ವೈಜ್ಞಾನಿಕರು Spinoza, Darwin, Huxley ಮುಂತಾದ ಆಧುನಿಕ ವಿಜ್ಞಾನಿಗಳು ಕಂಡುಹಿಡಿದಿರುವ ವೇದಾಂತ ಮತ್ತು ಜೀವಸೃಷ್ಟಿಗಳ ತತ್ವಗಳನ್ನು ಪೂರ್ವಕಾಲದಲ್ಲಿಯೆ ಕಂಡುಹಿಡಿದಿದ್ದರು, ಎಂದು ಹೇಳಿದ್ದಾರೆ. J. B. S. ಹಾಲ್ಡೇನ್ ಎಂಬ ಸುಪ್ರಸಿದ್ಧ ವೈಜ್ಞಾನಿಕರು ಕಳೆದ ವಾರ ಲಂಡನ್ ಯೂನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಮಾತನಾಡುತ್ತಾ ಗಾಯತ್ರೀಮಂತ್ರವನ್ನು ವಿವರಿಸಿ ಆ ಮಂತ್ರವನ್ನು ದೇವಸ್ಥಾನಗಳಮೇಲಲ್ಲ, ಸೈಂಟಿಫಿಕ್ ಲೆಬೊರೇಟರಿ—ವೈಜ್ಞಾನಿಕ ಸಂಶೋಧನಾಲಯ—ಗಳ ಬಾಗಿಲಮೇಲೆ ಕೆತ್ತುವದಕ್ಕೆ ಯೋಗ್ಯವಾದುದು ಎಂದು ಹೇಳಿದಾರೆ. ಈ ವಿಜ್ಞಾನತತ್ವಗಳಿಗೆಲ್ಲಾ ವೇದವು ಅಮೃತಕಲಶದಂತೆ. ಅದನ್ನು ನಾವು ತಿರಸ್ಕರಿಸದೆ ಶ್ರದ್ಧೆಯಿಂದ ಆಶ್ರಯಿಸಿದರೆ ನಮ್ಮ ಈಗಿನ ಜ್ಞಾನದೀಪವು ಪ್ರಜ್ವಲಿಸಿ ಪ್ರಪಂಚಕ್ಕೇ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡುವದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ.

೨೮-೧೦-೧೯೫೨. ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(Continued from page 2)

added to the national culture by their devotion to non-violence.

Surveying the different aspects of present day Indian culture, Prof. Haldane referred to the "first rate scientists and mathematicians" the country has been producing. Science, he said, was extremely vigorous and progressing along great many lines though the progress was "inevitably uneven". By way of example, Prof. Haldane mentioned the work of Dr. C. V. Raman and Dr. Meghnath Saha and recalled that Mr. Ramanujam had made "some of the most original contributions to pure mathematics in this century."

In an unexpectedly appreciative reference to Indian films Prof. Haldane said: "In ten years India may be producing the world's greatest films". He admitted they were unduly sentimental, and free use of flashbacks and dream sequences made them often long and tedious—"people like them to be long, as they can only afford to go to pictures only two or three times a year"—but their ethical standards are well above those of Hollywood and they contain no political or economic propaganda as in most Soviet films. It was "ridiculous and somewhat shameful" that there is so little opportunity of seeing them in London, Prof. Haldane said.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART-PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise".

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. M. 4359.

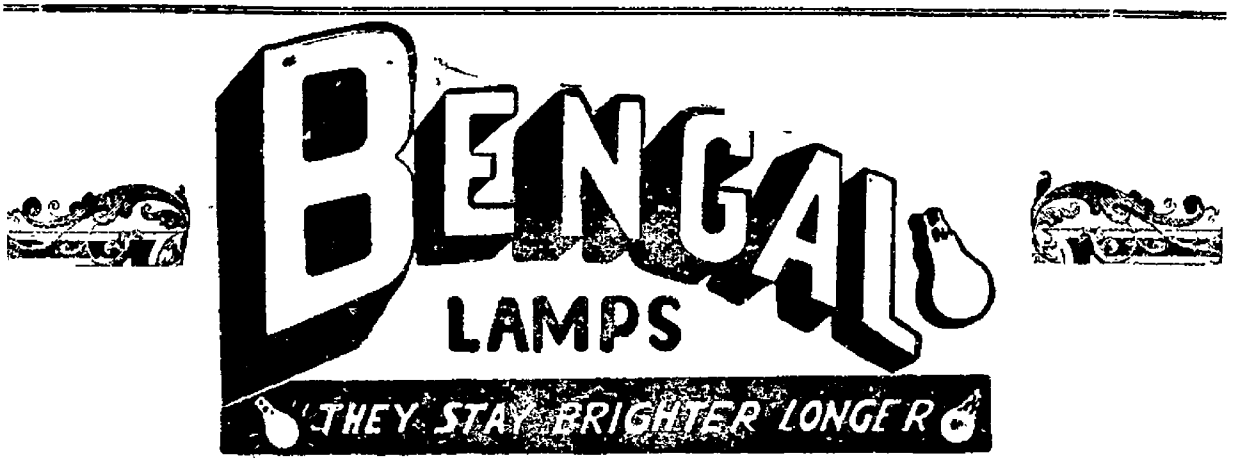
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XIII No. 8] Monday 10—11—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39. EDITOR: YAJURVEDA (2 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

A GREAT WORK

The building of the Panama Canal was a long, extremely difficult engineering job in which both France and the United States participated successively. Actual digging and construction work was begun in 1881 by a French company, the Universal Interoceanic Panama Canal Company, and headed by Ferdinand De Lesseps, French diplomat and promoter of the Suez Canal. The company failed in 1889 after pouring great quantities of time, money, and equipment into the project and digging two-fifths of the canal! In 1902 rights and property were sold to the United States—which completed the job over a period of 10 years, from 1904-1914. Three of these years were devoted to preliminary construction work and ridding the canal zone of yellow fever and malaria, which were chiefly responsible for the failure of the French engineers. Yellow fever eventually was brought under control by Gen. William C Gorgas, an American Army surgeon and sanitation expert.

Other obstacles encountered in this outstanding engineering achievement included cutting through mountains, excavating 240,000,000 cubic yards of earth, checking constant land-slides, building a huge dam, and creating Gatun Lake (about the size of Switzerland's Lake Geneva). Total costs amounted to almost $526 million (Rs. 251 crores).

The 51-mile Panama Canal runs south-east across the Isthmus of Panama from Coln to Balboa in Central America. Its Atlantic entrance is 27 miles west of the Pacific entrance. Maximum width is 300 ft. and maximum depth 42 ft. During passage, which takes about 12 hours, a ship is raised by three pairs of locks 85 feet above sea level and then lowered by the same process.

The first ocean steamer passed through in August 1914, and a year later the canal was opened for limited commerce. However, it was not until July 12, 1920, that President Wilson formally opened it. In 1949 ships of 30 different nations used the canal which has been a boon to world commerce ever since its inauguration.

THE GAYATRI

"Doris Duke, the 'golden girl' who inherited a multi-million-dollar tabacco fortune, has found peace of mind for the first time in years at the feet of a Hindu holy man who began life as a homeless temple beggar," according to the writer Omar Garrison in a series for The Los Angeles Mirror. Miss Duke met Yogi Lakshmanasandra Rao at the home of actress Marilyn Maxwell, Garrison said. "I have watched serenity erase the tense lines of her face as she sat cross-legged on the floor with him and chanted the Sanskrit hymn of peace, the 'Gayatri: Om bhuhu!....Om bhuvaha!....Om swaha!'" Miss Duke's Hindu name: "Gita," from the "Bhagavad-Gita, the Song of Krishna."

"THE RATIONALIST."

Subscription:	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

MOUNT SUMERU

Sumeru or "Golden Mount," a Himalayan Peak mentioned in Hindu scriptures, is claimed to have been discovered by Capt. Umakant Shukla, a retired military officer.

Capt. Shukla, who took to mountaineering after retiring from the army in 1947, has been wandering through the Garhwal ranges of the Himalayas in search of peaks mentioned in the Puranas.

Mount Sumeru is fifty miles in length and lies between the Peaks of Badrinath, Kedarnath and Gangotri, he said.

The way to the plateau, Capt. Shukla said, passed through Gangotri and "Gaumukh", the source of the Ganges.

He added that he could locate in the plateau other peaks mentioned in the Mahabharata, namely Ksheersagar, Tapovan and Nandanvan.

Describing the plateau, Capt. Shukla said that the alley in it put forth a gorgeous floral display. It contained the rare and mythologically famous "Brahma Kamala" (the lotus of Brahma) which was cream-coloured inside and had a lead-green exterior. Its fragrance was unique. Capt. Shukla said he had brought a few specimens of the "Brahma Kamala".

The plateau, Capt. Shukla added, was rich in mineral wealth. He said he had sent pieces of minerals collected by him to the Survey of India through a Central Minister.

Mount Sumeru is mentioned in the Bhagavad Gita. Lord Krishna addressing Arjuna in the Kurukshetra battlefield described himself as "Sumeru" among peaks, meaning that his was the most exalted incarnation.

IN THE S. AFRICAN HIGH COURT

If Parliament calls a man a woman he becomes a woman for all purposes of law.

This statement was made by counsel at Bloemfontein recently putting the Malan Government's case for setting up a High Court of Parliament over all other courts.

Asked "if Parliament calls a rose a lily, is it not still a rose?" Counsel Mr. A. B. Beyers Q.C., answered: "No. Then a rose becomes a lily."

Chief Justice Centlivres: "Can Parliament endow a man with impartiality and legal knowledge?

Mr. Beyers: "In law it can. It can take a man out of a lunatic asylum and say he is the most ingenious mathematician, and the courts must so regard him." The Governor-General could make a man judge in the morning, and put him in the Appeal Court in the afternoon.

Mr. Justice Greeberg: "And endow him with the necessary degrees?" Mr. Beyers: "Oh, yes. There would be no trouble about that."

DEATH PLAYS SOCCER

Nine people were hurt near Verona in a road accident involving a bus, a lorry, a car, a motor-scooter, a cyclist, and a horse and cart.

The lorry tried to pass the cart on a narrow part of the road. The bus, coming the other way, swerved and knocked a cyclist off the road.

A car behind could not pull up in time and ran into the back of the cart.

Just as everyone was picking himself up, a motor-scooter came round the corner and ran into them all!

The Rationalist.

Monday 10-11-1952

THE ARCTIC HOME

Under the auspices of the International Academy of Sanskrit Research, Sri R. K. Prabhu, Vedic scholar, gave a remarkable lecture on the "Riddle of the Vedic gods," to a gathering of Sanskrit scholars. Mr. G. R. Josyer, introducing the learned speaker, observed that Sri R. K. Prabhu hailed from Mangalore, when Swami Vivekananda started his Ashram at Almora he left his studies and went there, and later when Lokamanya B. G. Tilak published his work, "The Arctic Home of the Vedas", he left the Ashram and went over to Mr. Tilak, with whom he pursued Vedic discussions and became a Journalist in Bombay. Till 1950 he was on the Editorial Staff of the "Bombay Chronicle", and was now in retirement at Mangalore perfecting his Vedic researches. Mr. Josyer invited Sri Jyotisharatnam Dharmadhikari Karur Sheshacharyar to preside over the lecture.

Sri R. K. Prabhu then for an hour kept the audience spell bound with his discourse illustrated by drawings. He referred to various beliefs, practices, and customs, among Hindus, as well as among Persians, Christians, Mussalmans and others, which could be rationally explained, not by the present solar year starting at Mesha Rashi, but by the solar year beginning at Simha Rashi.

The beliefs implied a 16 days' period of unbroken night, succeeded by 24 days of continuous dawn, making up 40 days of night and gloom, and then sun rise and shine, not from east to west daily, but continuously circling in the sky above as in a May-pole dance or ಜಡೆ ಕೋಲಾಟ, reaching meridian, and then retracing in ever increasing circles, and ultimately setting.

The Aryans must then have lived near the North-pole, or the axis of the Earth must have had a different slant at that time.

The stellar position referred to in a Rigvedic Hymn would place that time at 12000 years ago, or 35000 years ago.

The emblem "Simha" or lion on the most ancient relics everywhere in the world, and on Simhasanas today, as well as "Simha Vahanas" for female Deities such as Durgi, Chamundi, were based on light coming on the world in memorable Simha Rashi.

The lecture was an eye-opener to the audience, and was highly appreciated. The Chairman, Sri Jyotisharatnam Karur Sheshacharyar in conclusion, thanked Sri Prabhu for his illuminating discourse, congratulated him on his remarkable life-study, and invoked Divine blessings on him.

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to —

THE MANAGING DIRECTOR

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

TELEPATHY

The suggestion that Telepathy may be interpreted as the method of communication taking place in the Cosmic Ray Region of the Electromagnetic Spectrum, beyond the Radio, Television and Radar frequencies, was made by Radio Engineer V. V. L. Rao recently when he addressed the Madras Psychology Society on "the Human body as a wireless receiver and transmitter."

Mr. Rao observed that telepathic communication connotes transmission of messages or ideas from one human mind to another without any physical or direct communication in between. It was an extra-sensory perception.

Mr. Rao said that from the present knowledge of nuclear Physics, it appeared reasonable to assume that telepathic radiations could perhaps be corpuscular in nature, on the nature of the corpuscular theory of light, which held the field in Physics before the wave theory replaced it. An extremely low mass article, having a very small charge or none at all, could be imagined as a source of telepathic radiation, Mr. Rao said. Since its mass was low, compared even with an electron, it would be propelled at nearly the velocity of light.

Mr. Rao mentioned that in nuclear physics, there was a hypothetical article called 'Nutrino', which, according to an Italian Physicist, could pass without absorption across the Sun of our Solar system; and it could travel through our earth with naturally moderate attenuation.

In this connection, Mr. Rao quoted the Dutch Geologist, Mr. S. W. Tromp who stated that "the study of Indian yoga might explain the basic mechanism of the process of all thinking; it might reveal the existence of brain waves, not known at present, which could be responsible for telepathic phenomena."

Earlier Mr. Rao mentioned the research during the last two decades in the Duke University in America where electrical recordings of radiations from the human brain, aptly termed as brain-waves, had been made. Mr. Rao agreed, however, that so far nothing had really been established between these electrical recordings of the brain-waves and human thought.

In conclusion Mr. Rao said a planned research in the field of telepathic communication by a team of scientists would yield result.

THE ELECTRIC BODY

Since a doctor reported in the British Medical Journal that one of his patients gave off a tingling sensation when she was stroked, other claimants have come forward with stories of powerful personal electricity.

A 20 year-old man in Cardiff can light an electric bulb by touching it—provided he is allowed to rub his hands first. He has been photographed reading a book illuminated by a 15-watt lamp powered by his body!

He has had to put rubber shields on the handle bars of his bicycle because friends who stopped to talk with him got a shock if they touched the machine!

ALL-INDIA RADIO

The All-India Radio, Mysore, have invited Sri G. R. Josyer, to speak on "Religion and Culture" on 10-11-1952 at 9-15 P.M.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

BANKNOTES HARBOUR DANGER

In Paris the authorities are worried about the profusion of microbes on banknotes. Experts have calculated that a fifty franc note harbours 50000 microbes, a five hundred franc note, which has a lower circulation, still shelters 40000 bacteria, whilst although a thousand franc note may have a few thousand less, yet, still 25000 germs lurk on a note of that denomination.

This problem has exercised the mind of hygienists, who consider the introduction of coins of smaller denomination, which do not harbour so many bacteria and are therefore not as dangerous to public health as paper money, most desirable.

An American lady when staying in Paris, was so alarmed when she heard about these bacteria and pathogenic germs, that she decided to take her own preventive measures. Every evening on coming home, she washed any banknotes received during the day in petrol and hung them up to dry outside her window! Quite an original idea but hardly one which would prove to be practicable on a large scale.

Against such dangers which threaten the general public health other and drastic measures have to be taken.

Malaria, for instance, cannot be controlled on ones lonesome. One might perhaps smoke a pipe to chase the mosquitoes away but in practice it would hardly be possible to keep this up day and night, and after all, why should one take unwanted trouble when medical science has found such a sovereign remedy against malarial fevers.

By taking a daily dosage of 6 grains of QUININE during the whole dangerous season, one can effectively guard against this scourge When attacked by a bout of malaria it is once again QUININE which brings relief. A daily dose of from 15 to 20 grains during a period of from 5 to 7 days was recommended in the report published in 1939 by the Committee of Experts on Malaria appointed by the former League of Nations as being an infalliable remedy. The above mentioned preventive measure was also recommended by these specialists in the same report.

All this furthermore proves, that dangers which are a menace to public health should not be underrated when eminent specialists like members of the above Commission find it worthwhile to give their time to such problems.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

LIFE

"Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations." G. B. S.

IMPRESSING THE SON

"Into a store featuring western clothing in Phoenix, Ariz., walked a determined-looking young man. "I want a cowboy outfit," he said to a clerk. "Hat, shirt, pants, boots, guns, holsters—everything. And I want the kind that will really impress my four-year-old boy."

"Will size four be right?" the clerk asked. "Or does he wear a six?"

"No, I want them for myself. I'm tired of playing second-fiddle with my son to every cowboy in the movies!"

ಮುಖ್ಯ ರಾಜ್ ಜಿ ಆರ್. ಹೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮುಖ್ಯ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read This book deals with the heroic achievements of many Hindu women whosenames have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮುಖ್ಯ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲನೀಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ಕರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೫—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮುಖ್ಯ ಜಿ. ಆರ್. ಹೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕನಾವ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-0-0.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XIII No. 9] Monday 17—11—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39 EDITOR: YAJURVEDA II VOLS. & RIGVEDA FAGAL EDITOR "RATIONALIST,

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

MAKING MONEY

Ingenious people will always find ways of earning a living. Often such people invent jobs no one else has thought of. When a new idea is propounded, they don't say, "It has never been done before, so it can't be done now." They don't make obstacles. They overcome them.

If you like visiting fairs you might have come across a Mr. Watkins, who some years ago, exhibited a single rat. This animal was trapped on a grain ship at Liverpool and was so large that Mr. Watkins bought it. It grew prodigiously till it weighed 26lb., and for years Mr. Watkins toured the country exhibiting it at 3d. a time!

The art of making a good living is to satisfy a public demand, and if the public you cater for is a feminine one, so much the better. There's nothing the ladies like, for instance, so much as pouring out their woes, especially over a cup of tea.

When Professor William Boyd, of San Diego, California, was sacked because of a stock-slump that hit the town, he found himself listening to the woes of others in a similar predicament. He decided to charge them for the privilege of unburdening their woes and advertised in the local paper, "Tell me your troubles," at 15s. an hour. And for that he also supplied tea or coffee. If his advice is wanted his clients must pay another five shillings.

He has helped people both to marry and stay single; he's stopped scores from bumping themselves off. Golf and fishing stories are digested without the bat of an eyelid or a yawn.

How often have you wanted some commodity badly and said, "If only someone produced it, he'd make a fortune."

A Californian named Barrett was an ardent fisherman, but found that in that paradise bait was costly and difficult to obtain. So he visited the public library and borrowed the most authoritative book on worms.

He learnt that each female lays 400 eggs a year and each egg yields a male and a female. Mortality rate is low and worms are easy to feed. He bought 10,000 and in two years they had multiplied to 8,000,000! Barrett was soon shipping them all over the States at a price of six dozen for 3s. 6d. His first "farm" was a 20 by 30 feet plot in the back garden. Now he rears acres of worms and sends them to fishermen, schools, laboratories and wherever worms are sought!

Today Barrett is not only a worm farmer but one of the leading authorities in the world on worms. He is consulted by official bureaux and has written books and made films on the life of worms.

You never know how far a chance meeting, an accident, or even a moment of irritation might take you. When Sherman C. Amsden was forty-eight he was trying laboriously

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to :—

THE MANAGING DIRECTOR,

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

to make ends meet. At the very ebb of his fortunes he encountered a doctor, who, referring to a patient, complained. "if only I had been told in time I could have saved him; but I was dining out and his wife did not know where I could be found."

This chance remark gave Amsden an idea. He borrowed money and rented a room equipped with telephones. Then he inserted an advertisement in which he guaranteed to deliver urgent messages to anyone, day or night. He explained his scheme to a number of doctors, businessmen and others who wanted to be on tap.

Amsden then entered into a special low-rate agreement with the telephone company. Subscribers agreed to let him know just where they would be at specified time, and he compiled detailed lists of their appointments.

He started with fifty clients. Soon he had 100, and by the end of a year 1,000, and was employing a considerable staff! Within ten years he had a bureau in every important American city. His Annual subscription is £60. By paying it, doctors save lives and big businessmen tens of thousands of pounds. His clients are numbered by the hundred thousand and Amsden is a millionaire. All because of a chance remark!

There must have been a moment in your life when you've said, "If only someone did that, he'd be rich." Why shouldn't you be that someone? It takes a little courage and often a great deal of hard work to make a start. And then, if the idea is as good as you imagine, you, too, will be paying super tax.

An Economist.

BOMBAY JOURNALISM

"BLITZ", "CURRENT", "ONLOOKER!"

On a complaint from Mr. N. J. Hamilton, a Director of "Onlooker", a Journal of Bombay, the Mysore Police have registered a case under Sec. 406 I.P.C. against one K. S. Balan, an employee of the said Journal, for alleged misappropriation.

According to the complainant, the said Balan contacted the Huzur Secretary of the Mysore Rajapramukh in Mysore on Sept. 27 and October 22, 1951 and obtained Rs. 1,500 from him as advertisement charges for the paper, and issued an official receipt on behalf of the Journal. Later, instead of remitting the money to his office he is alleged to have absconded with the money.

* * *

Bombay Journalism seems to be in a class of its own. Any kind of foul game it can resort to to get money. Ed.

HUNGER

"I once asked my 12-year-old daughter how she could be demolishing a large plate of cookies when we had just finished dinner. "Eating," she replied quietly, "makes me hungry." X.

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

The Rationalist.

Monday 17-11-1952

RELIGION AND CULTURE

There is an ancient Chinese saying, "All men have in themselves the feelings of mercy and pity, and shame and hatred of vice. It is for each one by culture to let these feelings grow, or to let them wither. They are part of the organisation of man. as much as the limbs or senses, and may be trained as well. If the lower passions are let loose, they eat down the nobler growth of reverence and love in the heart of man: justice is the path of man. To know heaven is to develop the principle of our higher nature."

Confucius, the immortal spokesman of China, puts the same thought thus briefly; "When the accomplishments and solid qualities are equally blended, we then have the man of complete virtue."

Culture is the education and cultivation of the mind, so as to reduce its crudeness and short-comings, and improve its virtues and develop it into its full manhood by injecting all-round knowledge into it. Physical culture cultivates the body and develops its powers. Agriculture cultivates land to bring out its best in crops. Horticulture cultivates gardens so as to make them yield the best fruits and flowers. The training of the mind, intellect, and heart of man is signified by the term, "Culture."

Carlyle remarks, "The great law of culture is, "Let each become all that he was created capable of being." Bacon's dictum is, of course world-famous: "Reading maketh a full man conference a ready man, and writing an exac man." And Dr. Johnson declares, "A desir for knowledge is the natural feeling of man kind, and every human being whose mind i not debauched, will be willing to give all tha he has to get knowledge." A moderner, G. K Chesterton, describes culture rather pictures quely: "If seeds in the black earth can tu into such beautiful roses, what might not th heart of man become in its long journe towards the stars!"

The most emphatic plea for culture, c course, comes from Sanskrit. In the Geet that diamond mine of human precepts, w read,—

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

meaning.

"The ignorant man, immersed in unbelie and doubt, is doomed. Pursuit of culture superior even to performance of a sacred sacr fice. All action starts from knowledge and end in knowledge. Culture is to be sought fro the learned by obeisance, by enquiry, and b devoted service. Thereby man lifts himsel from the world of illusions, and sees the whol humanity as an extension of oneself, and a extension of God. There is nothing in th world so sacred as culture."

The most succinct statement of the mean of attaining culture is to be found in a

---

Talk at All-India Radio, Mysore, on 10-11-1952. Published by kind permission of its authorities.

invaluable Canarese work, "ಸೋಮೇಶ್ವರಶತಕ", which deserves to be better known than it is. It says,

ಕೆಲವಂ ಬಲ್ಲವರಿಂದೆ ಕಲ್ತು ಕೆಲವಂ ಶಾಸ್ತ್ರಂಗಳಿಂ ಕೇಳುತಂ
ಕೆಲವಂ ಮಾಳ್ಪವರಿಂದೆ ಕಂಡು ಕೆಲವಂ ಸುಜ್ಞಾನದಿಂ ನೋಡುತಂ ॥
ಕೆಲಪಂ ಸಜ್ಜನಸಂಗದಿಂದಲರಿಯುಲ್ ಸರ್ವಜ್ಞನಪ್ಪಂತೆ ಕೇಳ್
ಪಲವಂಪಳ್ಳ ಸಮುದ್ರಮೈ ಪರಪರಾ ಶ್ರೀಜೆಸ್ಸಸೋಮೇಶ್ವರಾ ॥

"Some knowledge is to be acquired from those who know, some by studying the Shastras, some by watching the actions of others, some by exercising one's own intelligence, and some by consorting with the virtuous. All these together go to make the proficient man, just as a number of fathomless depths go to make up the ocean."

This culture is lifting oneself to one's utmost capacity and reaching such perfection as is possible according to one's heredity and environment, so as to get the most out of life for oneself, and at the same time prove a source of benefit, example, and inspiration, to as large a body of one's fellow-men as possible.

Can this culture be divorced from religion? In a rare case it can, as with Ingersoll. Such men begin with man, and end with man. Their insight does not stretch beyond man, and ignores the vast expanse of the universe with its million facets.

But that is the essence of the human problem. What is man? Why is he born? Why does he live? What should he do during life? Why does he die? What does he do after death? What is the body? What are these other living and unliving things round about? What are the Sun and Moon? And the other shining things that bejewel the sky? Is man sovereign? Or is he a caged bird subject to a master? And what kind of Master is that Master?

Culture may answer these questions. In so far as it does, it coalesces with Religion. Religion does answer these questions, each religion according to its own lights. Culture is not possible for every man. It is a slow and gradual process aiming to help man to reach the findings of religion. But religion gives the findings, the solution of life, to every man, so as to influence his thought and guide his conduct.

Emerson, so called materialistic America's great spokesman, declares, "The fatal trait today is the divorce between religion and morality. In our large cities the population is god-less, materialised, no bond, no fellow-feeling, no enthusiasm. These are not men, but hungers, thirsts, fevers and appetites! How is it people manage to live on, so aimless as they are? After their pepper-corn aims are gained, it seems as if the lime in their bones alone held them together, and not any worthy purpose."

And Tolstoy, spokesman of another big slice of the globe, greatest of modern Russians, observes, "The evil from which men of our time are suffering, is produced by the fact that the majority live without that which alone affords a rational guidance for human activity, —without religion, not that religion which consists in belief in dogmas and rites, but that religion which establishes the relation of man to All, to God, and therefore gives a general higher direction to all human activity, and without which people stand on the plane of animals, and even lower than they. Therefore, he adds, "that this religion should become evident to and binding upon all men. it is only necessary that educated men, the leaders of the masses—should understand that religion is necessary to man, that without religion men cannot live a good life, and that what they call science cannot replace religion."

Carlyle has an eloquent thought on religion also. "No nation that did not contemplate this wonderful universe with an awe-stricken and reverential feeling that there was a great unknown, omnipotent, and all-wise and all-virtuous Being, no nation ever came to very

much, nor did any man who forgot that. If a man did forget that, he forgot the most important part of his mission in this world".

It is the fashion of some people, materialistic by nature, to decry religion, and lay all evils at its door. They cannot digest God, and they stop short of the ultimate solution of the Universe. Bacon refers to them in the words, "A little philosophy inclineth man's mind to atheism, but depth of philosophy bringeth man's minds about to religion."

One of the most learned of modern scholars, Max Muller, affirms, "Whether we descend to the lowest roots of our own intellectual growth, or ascend to the loftiest heights of modern speculation, everywhere we find religion as a power that conquers, and conquers even those who think they have conquered it."

Instead of religion being synonymous with superstition as unthinking people glibly assert, Religion is synonimous with culture in its fullest sense. The founders of the great religions of the world and their apostles were gifted men who saw farther than the masses and laid down certain precepts, which should satisfy intellectual men down through the centuries, and which the general massos could implicitly obey for their own benefit.

Great men, even in modern times have welcomed it. Voltaire, the most intellectual Frenchman of the age wrote on his death-bed, "I die adoring God, loving my friends, not hating my enemies, and detesting superstition."

Religion is as essential for the nation as for the individual. Hegel, the German philosopher, states, "There is one conception of freedom in religion and the state. This one conception is the highest man has, and it is realised by man. The people that have a bad conception of God, have also a bad state, a bad Government and bad laws."

Religion is condemned by some as leading to feuds and wars. Feuds and wars are part of the uncurbed human nature. Half the purpose of religion is to repress the evil passions that lead to them. None of the great wars that we know of in recent times has been due to religion, but to a conflict of national interests. As for feuds, eighty percent of the feuds to-day are political and economic, and not religious.

Hafiz, the poet of Iran, declares, "The object of all religions is alike. All men seek their beloved: and all the world is love's dwelling. Why talk of a mosque or church?" There is an Arabic saying, "If God had pleased He would surely have made you all one people; but He would test you by what He has given to each. Be emulous, then, in good deeds. To God shall you all return, and He will tell you concerning the subjects of your disputes."

To those who glibly speak nowadays of having one world religion for all mankind and then everything becoming smooth and pleasant, we might present the remark of Emperor Charles the V of Spain, who abdicated, and retiring to a monastery took to watch-repairing: "What an egregious fool must I have been to have squandered so much blood and treasure, in an absurd attempt to make men think alike, when I cannot keep even a few watches together!"

To conclude, Religion and Culture are complementary. Culture without religion is lacking. Religion with culture would be splendid. To the bulk of mankind religion, by itself, purveys the results of culture.

G. R. Josyer.

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

"Hindu Law in Bharat"

By

M. N. SRINIVASAN. B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS.

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

egistered No. M 4359

THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

roprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

OL XIII No.10] Monday 24—11—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939 46, EDITOR: YAJURVEDA (3 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST".

" Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man in the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

"SYNTHETIC RICE"

Synthetic rice is now in the limelight. The Government appear to be keen on developing it and it has been recently announced that a delegation of officers will shortly proceed to America for the purpose of purchasing machinery wherewith the articles can be manufactured on a business scale. May a note of warning be sounded at this stage ?

Tapioca has been declared authoritatively to be one of the main raw materials used in the preparation of synthetic rice and one of the correspondents has hazarded a guess that groundnut cake, fish oil and milk powder are some of its other constituents. At the commencement; its manufacture may be costly but there is no doubt that in course of time its preparation will be taken up by all and sundry, competition will set in and less and less of the nutritive ingredients will enter into its composition. It is therefore advisable that this synthetic product should not go by the name of rice, whether synthetic or with any other appellation, and that, by reason of its colour and shape, the least wary should be able to distinguish it from (natural) rice.

The case of Vanaspathi or Vegetable ghee affords an example of the knot in which the Government may tie themselves in, and we know how for fear of its rival, ghee, cow's or buffalo's, has to take on a qualifying adjective and be known as pure ghee. At present, adulteration of the latter with the former is so rampant that it is almost impossible to obtain pure ghee, and this evil of adulteration has spread into every nook and corner of the country. The Government are at their wit's end how to prevent the adulterated mixture from passing for pure ghee and at one time even thought of banning the production of Vanaspathi.

A sure token of the advancement of the country appears to be that nothing can be had in a pure condition. As already noticed, Vanaspati passes for ghee to a smaller or larger extent. One can never get gingelli oil unmixed with groundnut oil. Coconut oil is adulterated with refined liquid paraffin or white oil. Sometime ago there was a serious epidemic in Calcutta owing to the consumption of mustard oil adulterated with some deleterious oily ingredient. Our Madras State sells as milk a preparation of milk powder and water, with a dash of liver oil. Apart from the recognised mixing of chicory powder with coffee, it has been suggested that powdered coffee husk should be mixed with it to increase the total quantity of coffee available to the public. Flour is sold with groundnut cake, refined and powdered, mixed with it. Let us cry halt to this revelry of adulteration, whether authorised or unauthorised.

Let not the Government lend their countenance to any subterfuge. Let the Government call their protege, the synthetic rice, by another name, say Starcho. Let them insist on articles being designated correctly and the constituents of every composite article being openly declared.

K. V. I.

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to :—

THE MANAGING DIRECTOR

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

THE GOLDEN RULE

Authorities on comparative religions seem agreed that what are regarded as the eleven major religions of the world—Buddhism, Christianity, Confucianism, Judaism, Hinduism, Islam, Jainism, Shintoism, Sikhism, Taoism, and Zoroastrianism—all have one rule, commandment, or belief in common, however they may differ in the rest of their dogma. This "golden rule", as it has been called, is perhaps best known in the Christian version which runs "All things whatsoever ye would that men should do to you, do ye even so to them." Buddhists render this as "Hurt not others with that which pains yourself." In chapter 15, verse 23, of the Analects of Confucianism we find: "Do not unto others what you would not they should do unto you." Each of the other eight religions mentioned above have synonymous renderings. All cannot be quoted, but here are three examples: the Talmud of the Jews says: "What is hurtful to yourself do not to your fellow man. That is the whole of the Torah (Law) and the remainder is but commentary. Go learn it." The Mahabharata of the Hindus says: "This is the sum of duty: do naught to others which if done to thee would cause thee pain." The Koran numbers among its *Traditions* the precept: "No one of you is a believer until he loves for his brother what he loves for himself."

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಸಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫ್ಯಾಮಿ ಕಮಿಷನರ್.

ಮತ್ತು

ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿ ಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ. ಪೌರ್ವಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು. ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯ ವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ದೆಸೆಯಿಂದ ಈಗಿನ ಮತರಚನೆಯ ಮೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದ್ದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬-೦-೦.

The Rationalist.

Monday 17-11-1952

OUR DUTY TO SANSKRIT

The President of the Republic has made some thoughtful observations on the nation's duty to Sanskrit which deserve consideration by our enlightened readers. The President speaks:—

President Rajendra Prasad, presiding over the two-day session of the Sanskrit Vishwa Parishad which began at Banares recently, made a fervent call for the revival of Sanskrit studies which alone, he said, could bridge the gulf between technical and spiritual education.

President Prasad added, "it is essential that spiritual and secular education should be harmonised, and no other fact can conduce so much to harmony as the study of Sanskrit."

The President added that the time for allocation of funds for the study of Sanskrit had come. When the Government was nationalising the means of production of wealth he said there was no reason why they should not also shoulder the responsibility of patronising Sanskrit so far borne by society.

"This basis of Sanskrit," Dr. Prasad said, "has been spiritual which after all is India's gift to the world. Ages have passed since our ideal has been the conception that man cannot attain salvation and cannot get over the shortcoming, the obstacles and the travails inherent in his very existence unless he follows the path of truth, takes unswervingly to the service of humanity and dedicates himself uncompromisingly to a life of justice. Whatever man does should be done for and in the name of the whole world and for the propitiation of God.

The President said: "India offers this ideal as her greatest gift but this is possible not only when we shall have reached a modicum of prosperity but also when the tools of this prosperity, the Indian worker and the tiller, have imbibed this ideal. For bringing that golden age within reach, we have to work indefatigably, but the most important conditions of ur efforts succeeding is that the gulf between technical and spiritual education should be bridged. Sanskrit is verily the bridge which can fill this gulf.

The President expressed the fear that the traditional devotion to Sanskrit might come to an end. The State had not so far been able to patronise it, and the old 'patasalas' and centres of Sanskrit education, which had so far kept up the lamp of scholarship burning were today in doldrums and Sanskrit scholars were unable to get employment.

The President said that native States and the big landlords, who used to spend a lot on Sanskrit learning had been swept off, and no one had taken their place yet. All that has resulted in great hardship for those devoted to the teaching and learning of Sanskrit. If in those circumstances, the tradition of Sanskrit learning disappeared, it might not be a matter for surprise, but it would certainly be a matter of shame for free India. While foreigners in their countries were doing so much for the study of Sanskrit, its passing out of vogue in India herself was no doubt unimaginable.

He said he believed that Government could do something in this direction. The time for allocation of funds for the study of Sanskrit had come. When Government was nationalising the means of production of wealth, he said there was no reason why they should not also shoulder the responsibility of patronising Sanskrit so far borne by society.

"In my opinion, it is the duty of the State Government to start giving adequate grants in

aid for the study of Sanskrit," the President added.

Indian Industrialists should also consider it their duty to give financial help to Universities or the establishment of special Chairs for the study of Sanskrit, the President said.

The capitalists of England and America had given considerable financial help for the establishment of similar chairs in their Universities for the advancement of their languages.

Concluding, he said: "We should also strive to make room for Sanskrit graduates in the modern world. If students of Sanskrit do not fit into the framework of available employment, the present system of Sanskrit education is also to be blamed for it.

"It is necessary that, in Sanskrit 'pathashalas', along with the language, other useful subjects connected with current affairs should also be taught compulsorily."

Stressing the utility of the study of Sanskrit in the country, the President said it was of great value and even foreign scholars and Rulers never had any doubts about it.

Even today, the President added, there were special arrangements for the study of Sanskrit in Europe, Japan and America.

Far more than the foreigners the Indians themselves should realise the need for such study. "Problems facing our culture, literature and life would remain unsolved so long as our scholars, our thinkers and our leaders and our educationists remain ignorant of Sanskrit," the President said.

The President said it was not his intention to suggest that by the study of Sanskrit an exact replica of social and economic conditions that prevailed in the past should be recreated. But he pressed for the study of Sanskrit in the country so that "we should formulate our programmes with our hands on the pulse of the Indian masses. Let us not be betrayed into doing anything which may not have the hearty support of the people.

"I believe, and I think no thinking person will disagree with me that no nation can hope to progress without proper appreciation of its historical consciousness.

"Public leaders ignorant of the nation's genius will fail to harness popular support for carrying out a national programme."

The President said that one of the principal ways of understanding the "genius of our nation" was to popularise the study of Sanskrit as it alone had the potentiality of enlightening them as to the real nature of that genius.

Inaugurating the second session of the Sanskrit Vishwa Parishad, the Chief Minister of U.P., Pandit Govind Vallabh Pant, said that the present Sanskrit education called for reform.

"We have to do this reform without breaking away from the traditional system of education," he added.

The Chief Minister said that the recent changes in Sanskrit education, made by the U.P. Government were that the pay scales of Sanskrit teachers had been stepped up, and the Shastri degree of the Government Sanskrit College had been recognised as equivalent to the B.A. degree. The establishment of a Sanskrit University was under consideration, the Chief Minister said.

The Chief Minister said Sanskrit literature contained sufficient material for an all-round development of our national life. Sanskrit literature was ample evidence of the progress which ancient India had achieved, Pandit Pant added.

Mr. K. M. Munshi, Governor of U.P., in the concluding speech of the morning's session announced that the U.P. Government had promised to establish two professorships and two fellowships for the Sanskrit pundits. The

Madhya Pradesh and the Bihar Governments had also promised two professorships each. Seth Ghanshyam Das Birla had also promised to finance one professorship and the Bharatiya Vidya Bhavan would also do likewise.

RATS AND MOSQUITOES

In 1949 Bombay endured a horrifying plague of rats. The city suffered so badly that the municipality was compelled to contrive all kinds of measures to put an end to these pests. An anti-rat week was organised and a bounty was paid for every dead rat brought in.

In olden times such plagues were a common occurrence, not only in Bombay, but everywhere else on earth.

As to-day, these noxious rodents came from deep-sea vessels anchored in the harbour, and just because these ships were often loaded with a profusion of foodstuffs they were overrun with rats.

Especially in bygone ages, when sanitary conditions were nothing like they are to-day, a plague of rats was a real menace to public health and often was the cause of a plague epidemic.

Notwithstanding the fact that sanitary science has made such tremendous strides, rats are still to be feared. The rat is, however, by no means the chief enemy of mankind. Insects and above all the Anopheles is a still greater danger to public health. In tropical and subtropical countries this mosquito spreads malaria and counts its victims by the million all over the world.

It goes without saying that thanks to improved hygiene its power has been greatly curtailed, yet, sanitary measures alone cannot be quite effective.

It is therefore of such tremendous importance that man has recognized the preventive attributes of QUININE. A daily dose of 6 grains during the whole malarial season is already sufficient to ward off this dreaded ill, whilst when suffering from a bout of malaria, daily dosage of from 15 to 20 grains during a period of from 5 to 7 days, is bound to be an effective remedy. These recommendations are not mere fabrications but the sound advice of the Committee of Experts on Malaria appointed by the now defunct League of Nations, as embodied in the report of these specialists published in 1938.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

NOT ABSENT-MINDED

"You called me absent-minded," said the professor triumphantly, "but you left your umbrella in the teashop and I had to bring it out as well as my own."

"My dear," said his wife patiently, "neither of us had an umbrella."

WHO WE WORK FOR

A mild little man walked into an income-tax inspector's office, sat down and beamed on everyone.

"What can we do for you?" asked the inspector.

"Nothing, thank you," replied the little man, "I just wanted to meet the people I'm working for."

WANTED AGENTS

For the sale of our new design fountain pen on Rs. 300/- to Rs. 500/- p. m. or Commission

Write for sample and terms to:—

LONDON CORPORATION (N.M.)
JULLUNDUR CITY. (E.P.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up.'
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... „ 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS.

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the.

World's Standard of Quality.

Ensure that you get only Original Containers with the

Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. ...

Registered No. M 4359.

THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XIII No. 11] Monday 1—12—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Britn., Hon. Member and Medalist, Institut Historique et Heraldique de France, Fellow, Mysore University 1936-38, Editor: Yajurveda II Vols. & Rigveda Padas; Editor "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

BEE'S LANGUAGE

Bees have worked out a language which tells them all they need to know about the best place for obtaining nectar and pollen from flowers, says Professor H. Munro Fox, of London University.

But the language does not consist of words. Instead, information is conveyed by complicated dances which not only tell other bees how far they have to travel, but also just how rich the supply is and the direction to go in order to find it.

What is more, the direction is worked out in relation to the position of the sun in the heavens.

The bees' language is described in the revised edition of Professor Fox's book, *The Professor of Animals.*

Bees, he says, know the countryside around their hives in a radius of at least two miles. When one finds nectar or pollen, it returns to the hive and dances.

When the source is over 100 yards away, the bee dances in the shape of a figure eight. For food 300 yard away, the worker bee makes 28 turns per minute. If it is 3,000 yards away, the dancer turns only 11 times a a minute. The further away the food, the fewer number of turns are made.

The direction of the food is indicated by the dancer cutting across this figure eight in a straight line. If the run is, say, 60 degrees to the left of the vertical, the flowers are in a direction 60 degrees to the left of a line from hive to sun," writes the professor. "And so on for all other possible angles."

Other bees know which type of flower to look for by smelling the nectar and pollen adhering to the body of the original finder.

The eyes of bees introduce them to a world which we shall never see. Although red and black are almost the same to them, they can perceive ultra-violet colours outside the range of human vision!

THE PRESIDENT HONOURS PANDITS

The President, Dr. Rajendra Prasad, offered his respects to learned Sanskrit Pandits at the Nandeshwar Palace, Benares. The President seated each one of the Pandits, numbering more than 200, on silver *chaukis*, washed their feet with water, put sandal paste on their forehead, garlanded them, gave them sweets and Rs. 11 each as *dakshina.*

Dr. Prasad was later presented with an address of welcome by the Pandits.

A PRESENT

Shortly after his victory Mr. Eisenhower got an interesting gift—a broom—from a brush firm with the words: "To clean up the mess!"

GOD AS LISTENER

Little Betty was a radio fan and rarely missed anything that came over the air. One night as she concluded her prayers and was about to rise, a thought struck her and she lingered on her knees long enough to announce, "Listen in tomorrow night at the same time, God, for another prayer."

NAMES OR NUMBERS?

A Census Taker asked a woman how many brothers and sisters she had. "Well," she began, "there's John, and Jimmy, and Mary, and—"

"Never mind the names," he said impatiently. "Just give me the numbers."

His tone aroused the woman's indignation. "They haven't got numbers," she said sharply; "they've all got names."

WISDOM SPEAKS

"The young are always ready to give those who are older than themselves the full benefit of their inexperience."

* * *

"It is not hard to find the truth: what is hard is not to run away from it once you have found it."

* * *

"Every scene, even the commonest, is wonderful, if only one can detach oneself, casting off all memory of use and custom and behold it, as it were, for the first time—simply, artlessly, ignorantly, like a baby, who lives each moment by itself and tarnishes the present by no remembrance of the past."

* * *

"I do not choose to be a common man. It is my right to be uncommon—if I can. I seek opportunity—not security. I do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence: the thrill of fulfilment to the stale calm of Utopia. *I will not trade freedom for beneficence, nor my dignity for a hand-out.* It is my heritage to think and act for myself, enjoy the benefit of my creations, and to face the world boldly and say, 'This I have done.'"

* * *

"What do you do in trains, cars or taxis? If you do nothing in perfect contentment, well and good; but if you feel restless, you are to blame. Mankind might be divided between the multitude who hate to be kept waiting because they get bored, and the happy few who rather like it because it gives them time for thought."

THE WAY OF VOTING

A newcomer to politics got elected to Congress, and someone asked him how he did it.

"I didn't like what the incumbent congressman was doing, so I ran against him," he said.

"But the party-machine was against you," persisted his questioner. "How did you manage to win?"

"Well," answered the new congressman, "I think everyone who knew me voted for him, and everybody who knew him voted for me—and he knew more people!"

COURAGE FROM WHISKY

Patrick, suffering from toothache, got up enough nerve to visit his dentist, but lost it again when he was about to get into the chair. The dentist told his assistant to give Pat a tot of whisky. "Got your courage back now?" he asked.

"No," replied Pat. So a second tot was brought, and a third.

"*Now* have you got your courage?" asked the dentist.

Pat squared his shoulders. "I'd like to see the man," he said, "who'd dare to touch my teeth now!"

WANTED AGENTS

For the sale of our new design fountain pens on Rs. 300/- to Rs. 500/- p. m. or Commission.

Write for sample and terms to:—

LONDON CORPORATION (N.M.)

JULLUNDUR CITY. (E.P.)

The Rationalist.

Monday 1-12-1952

TOO MUCH ADVICE

Two people in India, or rather three people, Vice President Radhakrishnan, Prime Minister Nehru, and Chief Minister Rajagopalachari have been inflicting too much advice on the public of India, too frequently, and on all sorts of things. Mr. Radhakrishnan talks blatantly, Mr. Nehru in a Hamlet sort of way, and Mr. Rajagopalachari with supercilious self-conceit. They do not seem to realise that the long-suffering public is sick of this over-prodigal advice from persons whose competence has not proved of much material benefit to the country these five years. Instead of these men, held up as "the nation's best", making two blades of grass grow where one grew, or helping the citizen to have two measures of rice in the cooking pot where there was one before, are daily divesting him of one more possession of his, and giving him a Government which bristles with sharp laws like a porcupine with quills. They took years to produce a Constitution which purported to make the Indian citizen an uncrowned sovereign. But no sooner was the ink dry on it, than they began to work on it,—not trimming and paring it, paring its nails or trimming its moustache,—but cutting its tail, clipping its fingers, putting a ring on its nose, shaving its eye-brows and tying its hands! Inefficiency, inflation, corruption, and scarcity, have made the citizen mentally sick and physically benumbed, and on such a man these people are raining their wild-goose chase oratory.

The public were still puzzled what Dr. Radhakrishnan, Vice President of the Indian Republic, meant by going about the world in an aimless sort of way, when there suddenly burst upon them his immature views on over-population and the need for family limitation in India.

Inaugurating a Conference of unwomanly women and megalo-maniac men on Family-planning in Bombay, the too wordy, and too long-winded philosopher is alleged to have propounded the philosophy of birth-control as follows:

The advice traditionally given to the students in India was: "Do not cut off the thread of off-spring." He maintained that from the earliest days of Indian civilisation, sex was never considered as something "impious or obscene."

Not only marriage was considered a sacred duty but the main purpose of marriage was held to be production of children. If for reasons of comfort or for reasons of leading an independent life, any individual decided to have no children, his practices were frowned upon.

However, it was realised that to subject women to periodic child-births was to inflict cruelty on them For reasons of health, for continued domestic harmony, one should determine the time of child-birth and such spacing was family-planning, he added.

"It cannot be argued that we should bring into being weaklings, people who are bound to be crippled for the rest of their lives If you are aiming to bring down the rate of infantile and maternal mortality in India, which is ruinous, it is imperative to plan families"

Dr. Radhakrishnan analysed the social implications of over-sized families and pointed out that though every child born in India had a right to educational, medical and other facilities, few were able to get them in the present social set-up.

"When the resources of the country are ieagre, and the population is growing at a ist pace, it is a logical and inevitable step iat efforts should be made to curtail the irth-rate. We are committed to the ideal of social welfare state. It is our duty to see to that children in India grow to be happy, rosperous and responsible citizens.

"Are we doing it? On every side I turn, iere is discontent, dissatisfaction with the xisting order Every child, however humble, as a right to education, food, clothing, medi- ine and other amenities. We are not in a osition to give them that kind of assistance," e said.

Discussing the methods by which popula- ion is sought to be restricted, the Vice- 'resident referred to abstinence which Iahatma Gandhi insisted as the ideal method. Gandhi was a philosophical anarchist" and e always sought a distinction between "the leal and the permissible." The ancient criptures made the same distinction and if bstinence or self-control were measures of lubious value or beyond the capacity of an ndividual, re-course to contraceptives could e defined as a "permissible alternative."

He dismissed as spurious the argument that irth-control interfered with nature or opposed he will of God.

"God is not an external despot or a Sultan n disguise. Intelligence is a divine gift and t is upto us to use it in furtherance of social appiness and individual development."

Abstinence, he continued, was in essence a lefiance of the edict of nature. Children that night have been normally born were unborn ecause of one's abstinence. The same argu- ment applied to the rythmic method, and family planning, in any form or through any method, was in fact a fight against nature.

"What is civilisation? Is it not a pro- gressive control of nature? To combat disease and pestilence, to lower the death-rate and to prolong the span of life—all these meant a fight against nature."

He referred to the various theories on control of population, the belief that increase in standards of living would lower the birth rate, that the world was rich enough and that science and technology were sufficiently advanced to be in a position to exploit them, and that surplus population could be easily fed and clothed. He also referred to the reported discovery of an anti-fertility drug but warned that 'all discoveries, atomic energy or contraceptives, are double-edged swords'.

He concluded: "I do not know what is the best method. But I know that something requires to be done," and he hoped that the conference with so many experts to guide it would evolve the best ones.

So said this 20th century "wise man of the east," and Crown Prince of India.

(To be continued).

THE DOCTOR'S WAY

A Doctor in California is making a name for himself by his success in reducing over- weight women. Asked his secret, he replied, "I get a head start on a case, that's all. On the patient's first call I spend only a few minutes with her, just long enough to weigh her and instruct her to keep a complete written record of every bite she eats during the two weeks until her second appointment. And," he smiled, "by the end of those two weeks most patients have already lost about ten pounds!"

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

MERCY-KILLING

In spite of all that has been said, the laws of the jungle are to kill only for food, and to do so swiftly and mercifully. There are exceptions to this, but they are few by comparison.

There are certain killings that have been called compassionate killings. Although we know little about these, they are more common than is generally realized.

Crows, he adds, have been seen to mob and kill a fellow crow, not out of malice but because it was sick and had little chance of recovery. They were putting it out of its misery.

It is also believed, although hard to prove, that some birds hold an elaborate ceremonial preceding a compassionate killing.

For centuries country people have seen rooks assembled in a field forming a ring round a dejected-looking rook in the centre. These gatherings have been called "Rooks' parliaments," for to some people the birds seemed to be debating a point of law.

Others have seen in these gatherings a similarity to a court of law, in which the dejected rook was the criminal.

At all events, it has often been reported that, in the end, one rook stepped from the ring as if pronouncing judgement and set upon the "culprit," after which the rest attacked it, leaving it dead.

It is now believed that this is really a compassionate killing with a ceremonial.

It is hard to believe that birds or animals have such a high understanding as this behaviour might suggest. On the other hand, animals are very suspicious of strangers.

They are even suspicious of any one of their fellows that may behave strangely, or even one that looks a bit odd. Often their suspicions are translated into violence.

Poultry-keepers know that a hen that has been removed from the run for a couple of days because it was sick, would be attacked by the rest on its return, even though it was then normal. The best idea, therefore, is to put the hen back at night, for with the dawn the returning member is then accepted into the fold without trouble.

Fish have been known to behave in a similar way to one of their number that has been removed for a while. They will also readily attack one of their own kind that is deformed

It would be easy to explain the so called compassionate killings on these grounds. A very sick member of a flock or other group would look strange to its fellows, and to that extent would be liable to attack.

This, however, does not explain the ceremony with which the killings are sometimes believed to be performed as in the case of the "Rooks' parliament." Here is a mystery about which we should like to know more.

Perhaps it is nature's way of stopping the spread of disease.

Or perhaps there is another answer which might, if we knew it, be even more surprising.

A Bird watcher.

"THE RATIONALIST."

Subscription:	Yearly Rs	6 yearly Rs.	Quarterly Re.
Local ...	4/-	2/-	1
Outside ..	5/-	2/8	1/4

Advertisement Rates:		
Full Page ...	Rs. 50 per insertion	
Half Page ...	,, 25	,,
Quarter Page ...	,, 15	

Contract Rates on application

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

ALL-PERVASIVE ELECTRICITY

If you rip off a silk or artificial silk vest in the dark you should, if in good health, hear a crackle of electricity and see a flash. The same thing is apparent if you run a celluloid comb through your hair, for the body stores up a good deal of electricity.

It has been estimated that if the electrical charge in the red-blood cells of a man could be collected and sent through a 25-watt light bulb, enough to read by, it would burn for five minutes.

There are fish that discharge an even greater amount of current, and if you touch some of them the shock is likely to paralyse you. Some time ago two eels from South America were harnessed to an electric wire by flexible metal bands round their bodies. The current they generated sent the flywheel of a motor spinning round, lit bulbs and neon lamps, and ran a radio loudspeaker!

Even trees and flowers have electricity in them, as was proved sixty years ago by the Indian scientist, Sir Jagdis Bose. Spades of copper and aluminium were inserted into lemons, and instruments attached to them measured a current of half a volt and an amperage of 0·0002. It was estimated that a bushel of lemons would illuminate the average house.

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಶ್ಯಾಮ್ ಕಮಿಷನರ್.

ಮತ್ತು

ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ. ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ. ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಸ್ಮೃತಿ ಕೃತಿಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ. ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು. ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಆದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ವೈಷ್ಣವತೆ. ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ. ಇತರ ಸುಧಾರಣೆಗಳು. ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ. ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ. ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ. ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು. ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇಸವಿಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸಮಾನ್ಯವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವವನ್ನು ವಿವಿಧ ಈಗಿನ ಮತರಚನೆಯ ಮೇಲೆ ಅಳವಡಿಸಿದಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಯೋಜನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಅವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನೆ.

ದೇವರಾಜ ಬಹದ್ದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬-೦-೦.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.Sc. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise".

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS.

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL.

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. M. 4359.

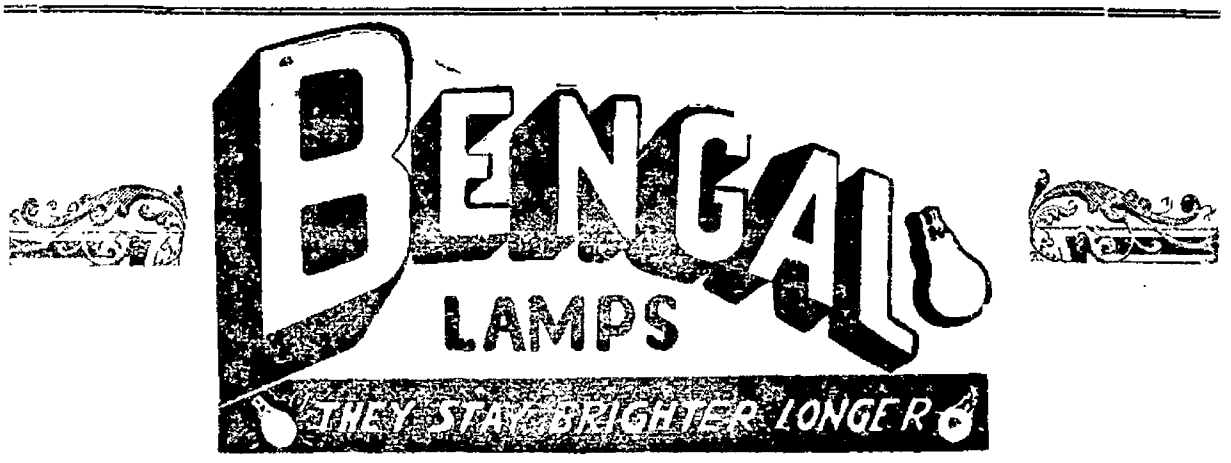
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XIII No. 12] Monday 8—12—1952 [Price 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1923—28. RIGVEDA YAJURVEDA 2 VOLS. & ATHARVA VEDA; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

WHAT IS AYURVEDA?

The 38th All-India Ayurvedic Congress was held at Indore recently. Dr. A. Lakshmipathi presided. Below we give some extracts from his presidential speech on Ayurveda in general and its pharmacology in particular.

The science of Ayurveda is based upon a set of simple axioms. The theories based upon these axioms explain large numbers of apparently disconnected facts. They are easily understood by Ayurvedic scholars and practitioners. They work well in actual clinical experience. If they are not easy to explain according to modern science, it is because modern science has not sufficiently advanced to analyse and evaluate the different tastes and fragrances etc., which have specific physiological and therapeutic values. This is more particularly true when the factors of personality and the reaction of the mind of man such as *satwa*, *rajas* and *thamas*—harmony, emotion and delusion—have to be measured and treated. Charaka gives recipes for 600 purgatives with different tastes and consistencies to suit persons of different temperaments and constitutions, age, season and type of diseases! Modern science is too crude to estimate all these delicate factors. The experiments have to be conducted in the human test-tubes in hospitals and not in glass test-tubes in laboratories.

The theories enunciated in Ayurveda with which we are concerned today are given below:

The Vaisheshika theory that the phenomena of the whole world may be explained by the study of the six categories namely, 1. matter (dravya), 2. property (guna), 3. action (karma), 4. generality (samanya), 5. speciality (visesha) and 6. inseparable combination (samavaya).

According to Ayurveda, anything that has a property (guna) is matter (dravya). Measurability and divisibility are properties. Therefore space and time are dravyas (matter). It may not be matter according to modern science. Electricity can be measured as so many volts and amperes. So electricity is matter according to Ayurveda. If a certain statement does not fit in with the language of terminology of modern science, it should not be said that it is wrong, but modern science should explore the methods of explaining the known facts and observations which are found to be true by actual experience and which are of utility to human beings.

The world is made up of atoms o five categories of matter and spirit. These categories correspond to the five senses of man. These atoms of matter constitute five states of matter, and not three as stated in modern science. They are, 1. solid, 2. liquid, 3. heat and light, 4. gaseous state and 5. special state—*prithvi*, *aap*, *tejo*, *vayu* and *akash*.

These five states of matter are relative. The most rarified of these, namely, the *akash* state, which is responsible for the production of sound, is evolved from *avyakta*—the unmanifested primordial matter. The other states are successively evolved from the more and more rarified element to the more and more condensed state, until the most condensed state of matter, namely, the solid, is reached. The idea of complete unification of energy and matter which modern science has been attempting to achieve, and the synthesis of the various phenomena of sound, electricity, light, heat, taste and smell was conceived by Ayurveda at a very early date. It is the senses of man that are responsible for the analysis of the different kinds of waves of several wave-lengths, so as to make them recognisable as the different states of matter. In fact, it is the mind of man acting through the senses, that classifies these phenomena and presents them to the *atma* (the soul) for recognition. If you remove the senses, there is no world and no state of matter for man to recognise. Having been of the same pri-

ıordial matter the states of matter are theoretically convertible from one state to another, nd the Yogi who has attained self-realisation ees them by direct vision, and he can also onvert one state into another breaking down he atomic structure.

These five states of matter called *Mahahootas* are responsible by their combinations or the evolution of six kinds of dravyas which ıredominantly possess six tastes as their gunas.

(a) There are six rasas (tastes) corresponding to the 6 seasons, each season developing particular rasa to its best. The rasas (tastes) re *madhura* (sweet), *amla* (acid), *lavana* salt), *tikta* (bitter), *ushna* (pungent) and *'ashaaya* (astringent).

(b) Substances having different tastes (rasas) ıave different pharmacological properties. All ubstances may be classified according to their asa constitution, and generally speaking sub-tances having a madhura rasa—sweet taste—'ontribute most to the promotion of nutrition, ınd those having the *kashaya* (astringent) rasa ıre the least nutritious and the intermediate asas have less and less nutritious properties n the order menctioned above.

1. *Prithvee* and *aap* make up substances which predominantly possess the madhura (sweet) taste.

2. *prithvee* and *tejas* make up substances which predominantly possess amla taste (i.e., sour taste).

3. *Aap* and *tejas* make up substances which predominantly possess the *lavana* (saltish) taste.

4. *Vayu* and *akash* make up substances which predominantly possess the *tikta* (bitter) taste.

5. *Agni* and *vayu* make up substances which predominantly possess the *katu* (pungent) taste.

6. *Prithvee* and *akash* make up substances which predominantly possess the *kashaaya* (astringent) taste.

A question may now be asked as to why only six rasas have been produced and why the remaining combinations of *bhootas* do not produce any other rasa. It is said that because there are only six *ritus* (seasons) there are only six rasas, one rasa being predominantly developed in one season.

This seasonal rotation is again due to the journey of the sun from one equinox to another and back to the same position annually in a cycle. The movement of the earth round the sun is therefore directly or indirectly responsible for the development of the six seasons and six rasas.

1. Amla rasa generally develops to its best in Varsha Ritu.

2. Lavana rasa generally develops to its best in Sarad Ritu.

3. Tikta rasa generally develops to its best in Sisira Ritu.

4. Madhura rasa generally develops to its best in Hemanta Ritu.

5. Kashaaya rasa generally develops to its best in Vasanta Ritu.

6. Katu rasa generally develops to its best in Greeshma Ritu.

The hypothesis corresponds to the actual observations made in this country. For example, chillies grow best in summer (Grishma Ritu) and almost all sweet and nourishing substances such as food grains are provided with their sweetness in abundance by nature in cold season (Hemanta Ritu.) The general rule is that a particular season develops particular taste in predominance compared to others.

As madhura rasa is made up predominantly of *prithvee* and *aap* both of which are heavy substances, it is *brimhana*, *i.e.*, it promotes growth. It gives strength to the body, whereas other rasas do relatively less so.

The properties of substances having different tastes are described individually and dictionaries are published describing the pro-

(*Continued on page 6.*)

The Rationalist.

Monday 8-12-1952

TOO MUCH ADVICE

II

We think that after Tagore, and Gandhi, Dr. Radhakrishnan, whether he is profound or superficial as a philosopher, would nevertheless achieve international esteem if he shrank from public life and the work-a-day world, and confined himself to a life of contemplation and introspection. But if he goes on making himself promiscuous, as he is doing, gate-crashing into all sorts of surroundings,—dancing-halls, birth-control clinics, and international jamborees, and what not,—and while there, instead of lifting them to a higher plane of thought, succumbs to the ignorance, unreasoning, and prejudices that reign there, he gradually loses his esteem and becomes another of India's numerous impotent but high-placed men, tried and found wanting.

The views that he proclaimed while inaugurating the Family-Planning Conference in Bombay last week cannot be said to be either thoughtful or thought-provoking.

He said, "It cannot be argued that we should bring into being weaklings, people who are bound to be crippled for the rest of their lives". Who argues that they should be brought into being? But how do you know beforehand whether a child will be born a weakling or not, except in the cases of the congenital blind and leprous and insane? And who is a weakling or cripple? Was Gandhi, who weighed only 90 pounds, a weakling? Is Churchill who is old and deaf, or George VI who stammered, or Dr. Rajendra Prasad who is asthmatic, Lord Irwin who had one arm or Lord Wavell who had one eye, a cripple or a weakling? And if you space out births will there be no more cripples and weaklings. Was Aesop a cripple? Was Milton blind Was Tamurlane lame? Did Napoleon limp? Was Ranajit Singh one-eyed?

And if Governments want men to be slavish obedient, dependant, and contented, would it not be better to have weaklings, rather than strong, able, and spirited men, who will have to be checked, controlled, weakened, and tied down by laws and restraints? What about Ailama Mushriqui and Khan Saheb? What about Nahas Pasha? What about Sawarkar? What about Dogra?

"It was realised that to subject women to periodic child-births was to inflict cruelty on them. For reasons of health, for continued domestic harmony, one should determine the child-birth, and such spacing was family-planning," he added. How philosophical!

Biologically, we believe, it is a joy to normal women to have periodic child-births, unless they have become victims to modern midwifery and obstetrician. The cow, the hen the elephant, the tigress, the dog, the cat, all have their natural child-births, periodically and automatically, without batting an eye lid The veterinarian, the zoologist, the apiarist never talk of the cruelty to them. Does Dr Radhakrishnan hold that the human female alone is an unnatural being, and that her birth-pangs should be spaced out at long intervals? He does not know what he is talking. Doctors hold that in child-birth women know the supreme joy of life. The spacing out is done by nature, according to the constitution of the particular woman. If she cannot bear children, she does not bear, even if the heavens fall. If she can bear, she does bear them, whenever she can, if the so called state aid does not interfere with meddlesome quackery.

Domestic harmony has nothing to do with ıe size of the family. A couple with one ıild may divorce. A couple with fifteen ıildren may celebrate their Golden Wedding!

For a logician, and so-called philosoper, we ink that Dr. Radhakrishnan has strangely lundered in his arguments.

(To be continued). *Editor.*

MUTTON-TALLOW AND COW-HIDE BELTS

Users of the famous "Mysore Soaps" would e glad to know that they will contain 15 tons f "Best brand Australian white mutton allow", this year, purchased at a cost of ts. 25000. When people smear Mysore Soap n their body hereafter, they might guess the uantity of Australian white mutton tallow hich they are actively rubbing into it!

While Mr. Nehru, from his Prime Ministerial eminence. dismisses the wide spread Cow-protection clamour with contempt, our wn popular Ministers have gone one better. They are providing "Fine quality cow hide eather belt with brass-buckles inscribed 'Mysore State Police," to the State Police!

Is it to show contempt to the cow-protectors, r is it to soften the nature of the police by he cow charm? We thought that the best belt for the police would be from tiger leather. But we suppose that after the "wild life conference", the wild tiger is to be protected, and the tame cow to be destroyed!

How foolish the untutored human mind can become! Ed.

A GHASTLY SIGHT

We are told that five three-months old tiger cubs were silent participants of the concluding session of the Central Board for wild life held here.

National reconstruction requires brains behind it. But in the absence of it the public has to be beguiled with Punch and Judy shows. When there are too many Ministers vying with each other for cheap notoriety, too many Conferences crop up like mushrooms; and when there are too many Conferences, they are no longer grave, thoughtful, constructive enterprises, but make-believe shows interlarded with mountebank buffoonery.

While these people were purporting to protect wild life at one end of the city, the public had to witness a ghastly sight in the Palace Hospital compound in the heart of the city, a five-feet long elephant trunk and too three-feet tusks, cut at the roots!

The Conference ought to have had them before it, instead of the silent and contemptuous tiger cubs! Ed.

"THE RATIONALIST."

Subscription:	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/8	1/4.

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

MALARIA IS STILL RAMPANT

Much has indeed been done to improve public health, and while epidemics are fortunately almost a thing of the past, still, the combat of man against diseases has by no means as yet been crowned with complete victory.

This was made abundantly clear at a meeting of the Regional Committee for the Eastern Territory of the Mediterranean, a department of the World Health Organization, held at Zurich in October 1949.

It was there revealed that in Turkey, Iran, Pakistan, and Ethiopia numerous menacing diseases such as trachoma, schystosomiasys, venereal diseases, tuberculosis and last but not least malaria, still hold sway. From reports issued, it appeared that in Pakistan alone 200,000 people die yearly from malaria, while in Iran this dreaded disease claims no fewer than half a million victims per annum.

Small wonder therefore that the World Health Organization has gone deeply into this question in an all out effort to master in the long run this visitation by improving sanitary conditions.

Already, before the second world war, the International Committee of experts on Malaria, appointed by the now defunct League of Nations, instituted an exhaustive investigation of this problem.

In their report issued in 1931 this Commission recommended the use of QUININE. As a preventive measure. These eminent specialists of world renown advised a daily dose of 6 grains of quinine during the whole malarial season, while as a cure when attacked by a bout of malaria they counselled a daily dosage from 15 to 20 grains for a period of from 5 to 7 days.

QUININE has indeed over and over again proved its worth as a weapon against this scourge of mankind, and to-day, wherever malaria is prevalent, viz., in tropical and sub-tropical regions, sufferers derive great benefit from this heavenly gift to mankind.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

(*Continued from page 3*)

perties of the common medical substances and articles of diet.

As regards the relationship of the rasas to doshas, *madhura*, *amla* and *lavana* rasas control *vayu*, *kashaya*, *tikta* and *madhura* check *pitta*, and *katu*, *tikta* and *kashaya* check *kapha*.

Here it may be of interest to know how the relationship of the rasas and doshas is derived through their gunas. For example, *vayu* is endowed with the properties of coldness, dryness, lightness, clearness and tendency to cause obstruction. *Kashaya rasa* has also got nearly the same properties. It is therefore generalised that *kashaya rasa* increases *vayu*.

In short, six rasas, if properly used, go to nourish the body keeping it in health, whereas these very rasas improperly used go to vitiate the doshas causing various diseases

A physician who is an expert in divising the combination of the rasas in suitable and accurate proportions, and also who correctly estimates the proportion of the *doshas* (constituting the disease,) cannot go wrong in affording relief to patients suffering from multifarious ailments caused by various causes and exhibiting different symptom complexes.

The practitioner has only to pick up a drug or a group of drugs according to its properties Similarly the properties of prepared foodstuffs are given in great detail. *Apta vakya* of Rishis which is a result of their intuition and prolonged experience is recorded as the shastra —the science. It should be properly understood and utilised.

MAKING WASTE PAY

Can you think of a good way of using up ,000 tons of old tea-leaves? If you can, the)efence Ministry would like to hear from you. ;very day our tea-drinking army throws away ome sixteen tons of used leaves, and there ay be money in the mess in the national ust-bin, says an English report.

A full-time staff of chemists and researchists nder the Directorate of Supply and Transport re seeking a market in the dyeing industry nd among furriers to see whether discarded a-leaves can be used to dress sheepskins.

To date they're winning the war against aste in other fields. Tests on waste cabbage eaves show that they can be distilled to pro- uce valuable fertilizer salts for farmers. pple peelings and coffee grounds may be dried nd used again as a substitute for sawdust in acking delicate scientific equipment.

In some army units, even the grease and fat from sink waste traps is collected and sold. Regimental funds are boosted by the sale of "messing remnants," as they are known.

Old army boots are never too worn to produce income. Dumped at a great scrap-heap near Yeovil, they are sold in lots to dealers who enjoy a brisk trade in the heart of Nyasaland. Though the natives prefer to go barefoot, they appreciate boot-tops as ornaments!

Even the War Office was puzzled by 250,000 left-foot boots which had been salvaged. In the end an enterprising salvageer turned over half the soles and, since the uppers were the same, had perfect pairs!

When the War Office sold up several hundred bearskins—picturesque but with no place in modern warfare—a dealer converted them into handsome hearthrugs!

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ನಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫ್ಯಾಮಿ ಕಮಿಷನರ್.

ಮತ್ತು

ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ನೇದೋಸನಿಷತ್ತುಗಳ ಕಾಲ, ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೩೦೦ ಪ್ರತಿ ಶೆಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೩೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ವೈಷ್ಣವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು, ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ, ವೀರಶೈವಮತ, ನಿಂಬಾರ್ಕಮತ, ದ್ವೈತಮತ, ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ, ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯ ವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯಾತ್ಮಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯ ತತ್ತ್ವದ ಜೆಸೆಯಿಂದ ಸಿಗಿನ ಮತರಚನೆಯ ವೈಕಟ್ಟನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ, ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೆಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬-೦-೦.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0.

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. M. 4359.

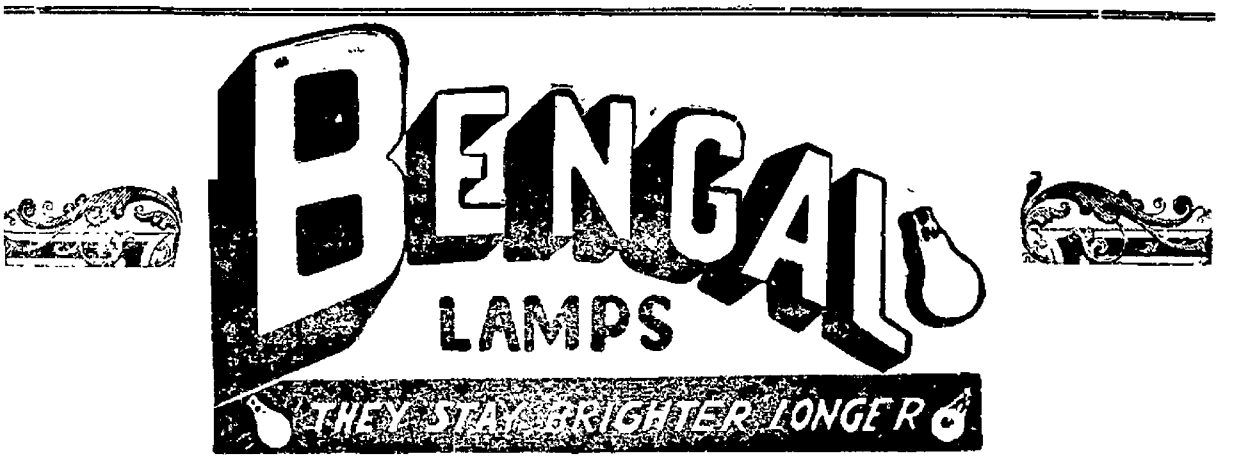
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XIII No. 13] Monday 15—12—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON: MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-46. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

A SCIENTIST ON SANSKRIT

"Inaugurating the Government-sponsored cultural revival scheme in Bangalore, Dr. C. V. Raman stated that Samskrit, the mother of all Indian languages, should have been the national language of this country, instead of the "vulgarised version of the same, namely, Hindustani, adopted by the Constitution-makers."

He said that there may have been some opposition to Samskrit in the beginning, but ultimately, he was sure that both North and South India would have favoured Samskrit for being the national language. Samskrit, he said, was a sonorous language, but it did not permit of omissions and contractions. There was no sweeter language to the ear in India today than Samskrit, he declared.

Dr. Raman said that despite his keen interest in science and the modern world, he retained deep faith in India's ancient classics. While a student, he was much influenced by the great epics of the Ramayana, Mahabharata, Kalidasa's Raghuvamsa, Sakuntala, Champu Ramayana, Bhartruhari, Malavikagnimitra, and Nala Charitra. Despite good English translations of these classics, the vividness and artistry of the original works remained unapproachably great. They had withstood the ravages of time, retaining their beauty, character and power. The Ramayana, he said, had influenced large sections of humanity more than any other story.

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

A GREAT HEART

People who paid six pence and climbed the 260 steps to the famous Whispering Gallery in St. Paul's Cathedral dome the other day had a surprise. They heard no whispering—only a high-pitched wailing. The dome's acoustics were amplifying the sound of a drill which was being used during the installation of a new heating system in the crypt far below.

Visitors to the gallery, which is 191 ft. in diameter, can normally hear the guide's whisper travel round the entire dome, the sound being an echo reflected again and again from the smooth walls. With his ear close to the wall, a listener can painly hear all that is said in the lowest tone by a person on the opposite side of the gallery.

One day a poor shoemaker whispered to the little woman by his side that he could not marry her because he hadn't enough money to buy leather. She wept quietly as he told her. Somebody on the other side of the huge gallery overheard what the shoemaker said and took action. He followed the man and then secretly arranged with a wholesaler for him to receive a large amount of leather at once. The shoemaker prospered, married the woman, and later learned the name of his benefactor. It was Mr. Gladstone, the Prime Minister!

When Gladstone died the shoemaker sent a wreath to the funeral—red roses, in gratitude to the man who had overheard his whisper and made such sympathetic response!

FROM THE ANIMAL WORLD

Three summers ago startling things began to happen in R. D. Womack's dairy in Missouri, U.S.A. A New Hampshire hen had a nest in an unused feed bin. And she was trying to "set," although she didn't have any eggs under her. The Womacks had eaten the eggs as fast as she laid them.

One day the barn cat slipped into the darkened feed room, jumped into a bin next to the hen's, and gave birth to four kittens. The hen peed over the partition, saw what had happened, and decided that if she couldn't have chicks to mother, she'd take cats. She moved over into the nursery bin.

The hen and the mother cat battled for custody of the babies. First one would win, then the other. So, in time, they worked out a compromise. They'd both mother the kittens.

It worked out nicely for the mother cat. She had a permanent baby-sister, and was free to hunt mice and prowl around!

The arrangement also suited mother hen. The kittens seemed to love her more than they did their real mother—except, of course, at mealtimes. She covered them with her wings at night, and sometimes she covered them and the mother cat while they nursed.

It all worked out so satisfactorily, in fact, that the next time the cat had kittens they repeated the relationship. And then another time after that—three times in all, twice within one year.

Now the hen is at it again, mothering her fourth litter. The old cat, however, has passed on, and a new cat has taken her place. These kittens are her first—only two.

Since this new cat didn't know just what the old hen was up to, there was another hot battle. It was tough on the kittens until the cat and the hen signed a truce and decided to be friends instead of enemies. Now mother cat can visit the bin and feed the babies any time she thinks they need nourishment. They get along fine!

DRY ROT

Dry rot cost this country £1,000,000 a year before the war. To-day it costs £20,000,000 a year, and the phenomenal increase may continue unless drastic action to check it is taken immediately, says an English report.

Dry rot menaces our historic homes and buildings and amounts almost to an epidemic. This "cancer of houses and buildings," as it has been called, can often be traced to ineffectual first-aid repairs during the war years. Furniture was one of the commonest methods by which dry rot was conveyed from building to building, for during the war furniture was often stored in unsuitable places.

"Not many people seem to realize that every case of dry rot is as dangerous a source of infection to existing and new buildings as a field infested with foot and mouth disease is to neighbouring herds. There is practically no limit to the distance infecting spores can be carried."

The various fungi which cause dry rot consist of branching, hollow, thread-shaped tubes which grow in all kinds of wierd shapes. Often the tubes weave themselves into bodies which assume forms varying from that of a mushroom to that of a pancake.

Gravest of all kinds of dry rot fungi grow on the surface of wood and resemble strawberry plants which creep over the wood, sending out shoots at intervals.

It has been found that when the moisture content of timber is below twenty per cent., dry rot cannot develop. The moisture content in a properly-constructed building is never more than eighteen per cent. even on the most humid day.

Dry rot often starts beneath wooden floors or at the back of a skirting-board, where it sometimes goes on for years before being detected.. It has been known to spread from a house cellar to the attic!

The Rationalist.

Monday 15-12-1952

TOO MUCH ADVICE

III

"If you are aiming to bring down the rate of infantile and maternal mortality in India which is ruinous, it is imperative to plan families," says Dr. Radhakrishnan.

Infantile mortality is ruinous only if the population is dwindling, and its increase is being hampered by preventible infantile mortality. But when you are loudly declaiming against overpopulation,—overpopulation in the sense that it is becoming unwieldy for your administrative capacity,—how can you say that infant mortality is ruinous? Are adult and aged mortality ruinous or not ruinous?

After all, what is mortality? Does Dr. Radhakrishnan, the reputed philosopher, believe or not believe in the soul? Or does he believe that the body should be immortal? What has this world to offer to the body? May we ask whether Dr. Radhakrishnan himself, the Vice President of the Republic, is enamoured of life? We can tell him that 99 per cent of his fellow-Indians today are sick of it. Nevertheless Dr. Radhakrishnan asserts that infants must not die, and the best way to have it so is to prevent them from being born!

When a philosopher stoops to become a politician, his arguments can have neither rhyme nor reason!

"When the resources of the country are meagre, and the population is growing at a fast pace, it is a logical and inevitable step to curtail the birth-rate," he remarks.

Perhaps Dr. Radhakrishnan could not have flung a greater insult at his mother-land than to say that 'its resources are meagre". It is a most thoughtless and idiotic statement to make for any Indian. This country which the whole human race has for ages considered the most favoured region on the globe, to be deemed resourceless by one of its own most favoured sons! If that is so, what is the national song about? Is it another piece of meaningless wordy bombast?

"Every child, however humble, has a right to education, food, clothing, medicine, and other amenities," he states. It is a most disputable statement. We are sure that the Federal Court will easily deny that there is any such right, just as it has denied so many other rights that the citizens thought that the Constitution had ensured to them.

The "Welfare State" is a mirage with which the public is deceived by the money-grabbing politician of today. It is a goal which is never attained, and it will only leave humanity more paralysed than ever. It is a wrong ideal, it is unworkable, and talk about it is just moonshine. The child will get what education it wants, what food it can, what clothes it needs, and may dispense with medicine. Does Dr. Radhakrishnan really believe that State education, feeding, clothing, and medicine are a success anywhere? Has he not seen the whole thing collapse in his own country before his very eyes? Yet he talks of a "Welfare State!"

If all the philosophy that he has read or written does not prevent him from deluding himself by such a meaningless catch-word, no wonder that the smaller minds of his colleagues have like moths fallen an easy prey to it. They should take care that while they are planning a "welfare state" they are not producing only a "police state!"

"God is not an eternal despot, or a sultan in disguise," Dr. Radhakrishnan concedes.

od is thankful to Dr. Radhakrishnan for his gative praise,—and we hope will bless him ith a hundred grand-children! It would be ell if he could pay the same tribute to his vn distinguished colleagues.

(To be continued). *Editor.*

EARTH'S SHAPE

A pamphlet which sets out to prove that the rth is flat has just been published by a man Bloemfontein, South Africa. He says he quite certain about it. He declares that if e earth were round, the Panama Canal ould be vertical over Cape Horn and that an rcraft would be compelled to nose-dive all e way to Cape Horn from Panama.

Individuals have been trying for centuries persuade the rest of mankind that the earth n't round. An Illinois man published for ears an advertisement challenging anyone to rove to his satisfaction that the earth was ound. He offered £1,000 reward. Nobody roved it to his satisfaction, so he kept his oney.

This man, Wilbur Glenn Voliva, calculated hat a 'plane "would have to drop 60,000 feet very hour to keep level with the earth if it vere not flat." Six thousand other people who elieved that the earth is flat rallied to Voliva's ause. He got so keen on his flat-earth theory hat he broadcast about it every Sunday for ome years.

Towards the end of the nineteenth century Mr. John Hampden who also believed the arth was flat, challenged anybody holding a ontrary opinion to prove it. Dr. A. R. Wallace ccepted the challenge and each man deposited wager of £500.

Intricate tests of the earth's curvature were hen made along the straight six miles of the ld Bedford Canal. Hampden was proved wrong, the referee deciding that "convexity ad been proved to the extent of five feet more r less."

A CONFIRMATION

A Central Government scientist suggested recently that the "yagnas" performed by our ancients for rains caused "seeding of clouds" recognised today as a way of inducing clouds to yield rain.

Dr. A. Joga Rao, Assistant Director of Central Electro-Chemical Research Institute in Karaikudi, told a college gathering recently that the vertical columns of hot smoke raised for days together by pouring large quantities of ghee over the sacrificial fires came in contact with the cooler air in the sky and caused what is now known as "seeding of clouds."

Mr. Rao explained that the present experiments to cause rain artificially were sorts of "trigger-action" on clouds to induce them to yield rain. Methods now adopted could be applied successfully only on rain-bearing clouds, he said.

A. I. R.

The All-India Radio, Mysore, have scheduled for broadcast a symposium in English on "Dreams and their interpretation" on Thursday the 18th instant at 9-30 P.M. They intend to bring together a Christian Theologian, a Vedic scholar, a Persian scholar, and a psychologist, to discuss the importance of dreams as mentioned in the various scriptures, and the psychological approach in modern times. They have invited Mr. G. R. Josyer to participate in the symposium.

CLARIDGE'S

Just over a hundred years ago a young May-fair butler strolled to the Bank of England once a month and banked his tips. Closeted backstairs with his prudent house-keeper wife, he often discussed his future plans, vowing that one day he would have a hotel of his own. His name was Claridge!

He dreamed of an elegant establishment where the highest in the land could be housed in fitting style. To-day little remains of the young butler's Odyssey, except his goodwill and a couple of his diaries found in an old tin box in a cellar during demolitions. Yet his prestige goes marching on!

Claridge's is still the only hotel in the world where kings and queens, maharajahs and movie stars almost *fall* over one another in the foyer. It is the only hotel ever ranking as an official residence of the King and Queen of Denmark and King Haakon of Norway. When Winston Churchill left No. 10 he stayed overnight at Claridge's and entertained his entire ex-Cabinet to dinner. When Queen Juliana wished to stage a banquet for our own King and Queen, Claridge's was the selected setting.

As it happened, Queen Juliana brought over her own gold and silver plate from Holland, her own Sevres china and frozen roses, but Claridge's could have obliged. After the first Royal Command film show 800 guests flocked to a party of film-stars. To celebrate the first year of the dominion of Pakistan, manager Van Thuyne thought nothing of staging a birthday party for 1,000!

Claridge himself once regretted there was no room for a fugitive Pope! "I am so full up with kings and royal dukes that I doubt if I can find proper accommodation for him. Still," he brightened up, "as his Holiness is a bachelor, he might not need so many rooms!"

At the time of Princess Elizabeth's wedding the hotel actually housed five queens, two kings and at least one pretender, the Infant Don Juan of Spain. Ever since Queen Victoria boarded her guests there, four generations of royalty have used it as an annexe to Buckingham Palace. In fact, the royalties personal visiting books are kept on a special table just inside the entrance.

A royal suite at Claridge's can run from one to fifty rooms. In case a queen wishes to be waited on hand and foot, there are four waiters, six maids, two valets, a porter and a pantryman to every floor—fourteen people staffing fifty rooms.

One of the hotel's worst moments was when fifty-three chefs and assistants joined the strikers of another hotel. The royals walked with dignity to the restaurant and feasted on bread and cheese. On another occasion Mayfair rubbed its eyes at the sight of a white flag, with two sleeve-like steamers, flying from the hotel flagstaff. To avoid confusion and rivalry, royal guests seldom fly their personal standards. What monarch could possibly show a white flag? Just as the polite telephone calls of inquiry began, a skylarking wedding-guest confessed he had hoisted a dress shirt!

Pranks are rare, for the hotel management is politely regretful to the flashy and vulgar. A daring confidence trikster who ran up a bill of £98 not long ago was swiftly brought to book.

Yet sometimes the boot is on the other foot. A young army officer badly wanted to spend New Year's Eve dining and dancing at Claridge's. For a week he vainly tried to book a table, but eventually he rang up and was successful—as the Maharajah of Peshawar.

In a turban made of a silk bedspread, with his mother clad in a sari as the dowager Maharanee, and with one or two friends, he thoroughly enjoyed his evening. Perhaps the crucial moment came when he paid his bill. Suavely the head-waiter receipted it: "£7.7.2 Received with thanks from the Maharaja of Peshawar!"

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. *Director.*

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—(

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M. 4359.

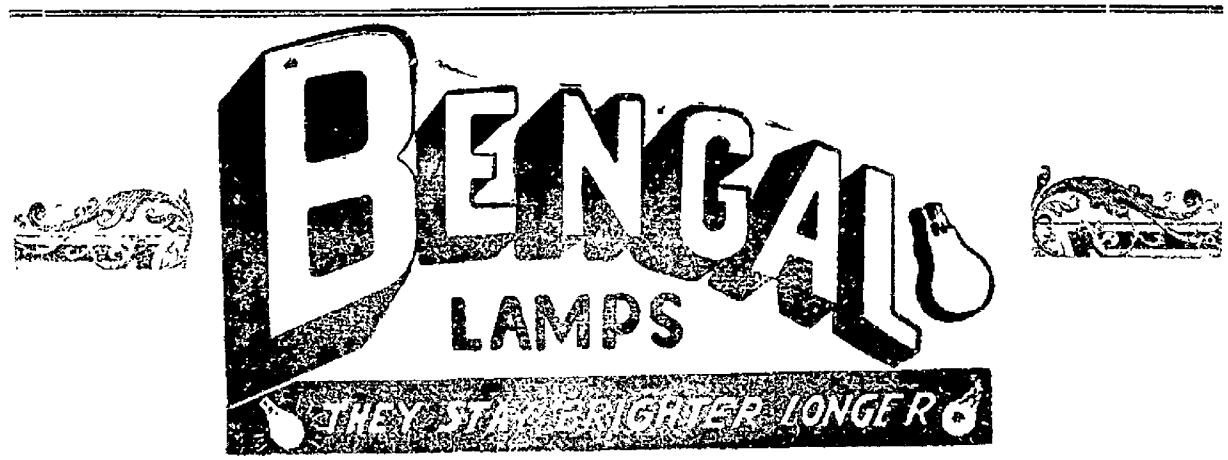
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. XIII No. 14] Monday 22—12—1952 [PRICE 0—1—6.



"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. ERN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1928 38 EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

RELIGION AND RATIONALISM

By Rev. Father B. D'Souza, S.J.

[Broadcast on 9-12-1952, and published by courtesy of All-India Radio, Mysore.]

In this talk on Religion and Rationalism I should like to point out to you how even during these days of strong rationalistic tendencies, religion, rightly understood and sincerely practised, has not and cannot lose its value in promoting individual happiness and social welfare.

Religion under some form or other, has been a characteristic feature in the life of all peoples. Though the exact meaning to the word has been a matter of dispute from ancient times and is not a closed question even today, it may be said that in its simplest form it implies the notion of being bound to God by the bond of piety, and it is from this that religion has received its name. Broadly speaking it means the voluntary subjection of oneself to God. In fact every form of religion implies the conviction that God has control over the lives and destinies of men. Coupled with this conviction there is the persuasion on the part of man, that he can bring himself into friendly communism with God and thus attain happiness and perfection. A comparative study of the religions, which have prevailed in the world, shows that in the lower forms this perfection is crudely conceived. The sum of happiness looked for is prosperity in the present life and a continuity of the same bodily comforts in the life to come. In the higher religions, the perfection sought for is more intimately associated with moral goodness. In the highest form which religion has attained, communion with God implies spiritual perfection of the highest possible kind, the participation in the divine life as children of God. This spiritual perfection, bringing with it perfect happiness, is to be realized in part at least in the present life of pain and disappointment, but is to be found fully in the life to come.

Religion is therefore a personal relation of man to God, on whom man is conscious of being dependent, of whose powerful help he feels the need, and in whom he recognizes the source of his perfection and happiness. It is the voluntary subjection of oneself to God and is consequently a virtue inclining man to observe the right order springing from this dependence on God. On the subjective side of religion is the disposition to acknowledge our dependence on God, and on the objective side, the voluntary acknowledgement of that dependence through acts of homage. Religion thus calls into play not only the will, but the intellect, the imagination, and the emotions. The strongly felt need of divine help gives rise to the longing for communion with God. The recognized possibility of attaining this end engenders hope. The consciousness of acquired friendship with a protector so good and powerful excites joy. The obtaining of benefits in answer to prayer gives rise to thankfulness. The immensity of God's power and wisdom calls up feelings of awe. The consciousness of having offended him leads to fear, sorrow, and the desire for reconciliation. Crowning all, is the emotion of love springing from the contemplation of God's wonderful goodness and excellence. Religion has thus a hold on the whole man and answers to a deeply felt need in his heart.

Apart from revelation, religion, like morality, has also a natural basis or origin. It is the outcome of the use of reason, though without the corrective influence of revelation, it may be misconceived and distorted. Religion in its last analysis rests upon the theistic interpretation of nature. The philospher may arrive at this by a process of discursive reasoning, making use of arguments drawn from external nature and from his inner consciousness. In this connection we may consider the impact of what is known as

Rationalism on religion. It is difficult to state exactly what is meant by Rationalism. It has been understood differently at different times. It is not so much a system of doctrine, as a tendency of thought shown in the attempt to apply to religious doctrine the same methods of research and proof as are used in literature, history, and physical science. The rationalistic tendency has always existed in philosophy and has generally shown itself powerful in all the critical schools. In a broad sense every system of philosophy in which human reason holds the place of supreme criterion of truth is rationalistic in tendency. Thus Atheism, Materialism, Pantheism and Scepticism may all be classed under Rationalism. If Rationalism is taken in a stricter sense, the German school of thought which formed a part of the more general movement of the eighteenth century "Enlightenment" deserves special mention. It owes its origin to the philosophical system of Christian Wolff. This philosophy and its method exerted a profound influence upon contemporaneous German religious thought, providing it with a rationalistic point of view in theology. A little later, Kant's criticism of the reason formed a turning point in the development of Rationalism. The accepted proofs of the existence of God, immortality and liberty were abandoned and the well known set of postulates of the "categoric imperative" were put forward in their place. Gradually Rationalism degenerated and became connected in the popular mind with a shallow and misleading philosophy put forward in the name of science. Thus a double confusion arose in which questionable philosophic speculations were taken for scientific facts, and science was falsely supposed to be in opposition to religion. This kind of Rationalism is now rather a spirit or attitude, ready to seize upon any arguments, from any source, of any or no value, to urge against the doctrines and practices of religion. As opposed to this mutilated and unreasonable Rationalism and as a protest against it, there is at present a scientific statement of religious truth, of the concepts of God and man, and of man's relation to God, which form the object of religious truth.

(To be continued.)

LAND WITHOUT CHILDREN

Britain is gradually becoming a land without childern, according to the national census taken last year.

Of the 14,500,000 households investigated, 57 per cent had nobody under the age of 16. There was only one child each in another 3,100,000 cases.

Of women under 45, only 44 per cent had five or more children as against 71·9 per cent in 1911. Over the same period, the average professional class family has dropped by 30 per cent with a drop of 40 to 45 per cent in other classes.

The census also showed that Indians make up a substantial proportion of Commonwealth people living in Britain. They accounted for 137,000 out of a total of 383,000 and constituted the largest single group.

But even they are outnumbered by Poles, who now total 165,000—most of them political refugees.

The changing social life of the country is illustrated by the fact that there are now only 178,000 domestic servants as against 706,840 in 1931.

Only 3,100 families—about one in 450—can afford three or more servants.

The section of the census devoted to schooling shows that when it was taken, 6,800,000 children aged between five and 15 were having full time education in addition to 239,000 between 16 and 19; 87,000 between 20 and 24; and 30,000 over 24 years old.

The Rationalist.

Monday 22-12-1952

DREAMS AND THEIR INTERPRETATION

The *Akashavani*, Mysore, organised a Symposium on "Dreams and their Interpretation" on the 18th inst., in which Rev. F. E. Hill, Professor Khizrali Khan, M.A., Ph.D, Professor B. Kuppuswamy, M.A., D. LITT., and Sri G. R. Josyer, represented the Biblical, Islamic, Modern Psychological, and Vedic views. Mr. Josyer's script is published this week, by courtesy of A. I. R:

"Sage Yagnavalkya is asked by King Janaka, in the Brihadaaranyakopanishat, by what light a person here sees. Yagnavalkya replies that he sees by the light of the Sun, or, the Moon, or Fire, or Speech, or in the absence of any of these, by the light of the Atman or Soul. The soul is the person who among the senses is made of knowledge, who is the light in the heart. The Atman, on being born and obtaining the body, is mixed with gross things. It has two conditions, the condition of being in this world, and the condition of being in the other world. There is an intermediate condition namely, that of being in sleep.

When one goes to sleep, he takes along the materials of his waking state, and without the aid of the body goes through various experiences, that sometimes please and sometimes terrify. Guarding his bodily nest with the breath, the soul goes forth out of the nest, projected therefrom into a world of thoughts and actions by the then state of the body. The state of the body has its affect upon the dreams dreamt; yet the soul is independent of the body. Therefore people warn, "Don't wake a man in sleep suddenly, for if the soul has not time enough to jump back into the body, death may ensue."

The soul has four aspects or avasthas, jagrat, swapna, sushupti, and turceya; that is, the waking state,—pursuing one's daily avocations, the dream state when the soul goes through experiences apart from the body, the state of deep sleep, called sushupti, or sukhasupti, implying that it is the state of complete and unalloyed bliss, and, the fourth state in which the soul has risen above earthly shackles and found its abode with its Creator or Paramatman.

In the great sister Upanishat, Chaandogya, Indra, seeking illumination goes to Prajapati, and asks him to bestow on him knowledge of the Atman. Prajapati asks him to look into a mirror, or a pan of water, and says that what he sees there is the soul. Indra sees, and finds only the reflection of the body, lame, dark, ugly or pretty, and before long, dead. He is not satisfied, and asks again. Prajapati tells him, "He who moves about happy in a dream is the soul". Indra sees that though the body may be lame, ugly, or diseased, in dream the soul can roam about perfectly active and happy. But then dreams can be very unpleasant and frightful He asks Prajapati again, and Prajapathi refers him to the soul in deep sleep, and ultimately to the soul which escapes from the body and its limitations, and realises its relationship to Paramatman or the Supreme Soul, that is, the Creator, or Godhead.

In the Kowsheetakyupanishat king Ajatashatru and scholar Balaki go fourth and come upon a person asleep. The king addresses the person, but he does not wake up. They then prod him with a stick, and he wakes up. Ajatashatru asks Balaki why the sleeper had not answered before, and what had made him wake up. Balaki doesn't know. The king

ıen explains, "From the heart millions of ıicroscopic channels spread forth to the peri-ɔrdium. They consist of a minute essence, ɔddish-brown, white, black, yellow, and red. 'hey vanish into the atman while asleep, ıtting off contact with the outer world. On 'aking, as from a blazing fire sparks disperse ı all directions, the vital breaths disperse to ıeir respective stations, from the vital breaths ɔe sense-powers, from the sense-powers the 'orld of cognition. The intelligential self ıas entered the body, up to the hair and ngertips."

Dreams are thus explained in a sutra;

क्षुधा पिपासा मूत्रपुरीषोद्भवस्वप्नः । रतिहासकोप-शोकोत्साहजुगुप्साभयाद्भुतोत्पन्नः ॥

When one goes to sleep in hunger or thirst, :om the urge of calls of nature, from the motions of love and joy, or anger, sorrow, ɔar, disgust, enthusiasm or astonishment, reams are born. When the influence or the ɔemory of any of these affects the mind or he organs of the body and a man goes to leep, he experiences dreams, which may be ational, or utterly fantastic, as the case may e. If the person concerned happens to be sychic, the dream may be anticipatory or ıropheticc.

Babes in the cradle, in the course of sleep ometimes gurgle with happiness. Elders xplain that they are playing with God, in heir dream!

The most famous instance of the prophetic ream occurs in the Ramayana. When Sita, mprisoned in Ashokavana under a guard of Rakshasis, spurns Ravana and decries him, hey get wild and want to tear her up. Then Trijata, one of them, suddenly wakes up from leep, and cries out to them to stop, and tells hem that she has had a night-mare dream.

She says:

स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता । सागरेण परिक्षिप्तं श्वेतं पर्वतमास्थिता ॥ रामेण संगता सीता भास्करेण प्रभा यथा । राघवश्च मया दृष्टश्चतुर्दन्तं महा-गजम् ॥ आरूढश्शैलसंकाशं खचार सह लक्ष्मणः । भर्तुरंकात्समुत्पत्य ततः कमललोचना ॥ चन्द्रसूर्यौ मया दृष्टा पाणिना परिमार्जती । साऽहं त्रिभुवनं भीमं सभूतं सचराचरम् ॥ सर्वं ग्रस्तं मया दृष्टं रामेणाक्लिष्टकर्मणा । लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् ॥ आरुह्य पुष्पकं दिव्यं विमानं सूर्यसन्निभम् । उत्तरां दिशमालोक्य जगाम पुरुषोत्तमः ॥

रावणश्च मया दृष्टः क्षितौ तैलसमुक्षितः । रक्तवासाः पिबन्मत्तः करवीरकृतस्रजः ॥ पिबंस्तैलं हसन्नृत्यन्भ्रान्त-चित्ताकुलेन्द्रियः । गर्दभेन ययौ शीघ्रं दक्षिणां दिश-मास्थितः ॥ पतितोऽवाक्शिरा भूमौ गर्दभाद्भयमोहितः । कण्ठे बध्वा दशग्रीवं प्रमदा रक्तवासिनी ॥ काली कर्दम-लिप्ताङ्गी दिशं याम्यां प्रकर्षती । रावणस्य सुतास्सर्वे दृष्टास्तैलसमुक्षिताः ॥ एकस्तत्र मया दृष्टश्श्वेतच्छत्रो विभी-षणः । शुक्लमाल्याम्बरधरश्शुक्लगन्धानुलेपनः ॥ समाजश्च मया दृष्टो गीतवादित्रनिस्वनः । लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा ॥ सागरे पतिता दृष्टा भग्नगोपुरतोरणा । दग्धा रामस्य दूतेन वानरेण तरस्विना ॥

"I saw her and her husband, Rama, clad in white, accompanied by his brother, on the top of a white mountain in the midst of the sea, mounted on a four-tusked elephant, over-mastering the whole world. I saw her lay her rosy hand on the Sun and Moon. I saw the victorious three climb a dazzling aeroplane and fly towards the north. I saw Ravana, clothed in black, wearing red flowers, riding an ass, his body smeared with oil, in a drunken state, tumble from the ass head fore-most, and run in wild terror. I saw Kaly, the fierce Goddess, catch him by the neck, and drag him towards the south. I saw the same of his sons and brothers also, except Vibhee-shana, whom I saw in festive robes, mounted on a majestic elephant, attended with music. I saw this fine Lanka being set aflame by a valorous monkey sent by Rama. I saw death and devastation in our land. All this fore-bodes that a great evil is about to befall us.

Therefore I ask you, harm her not, but conciliate her."

That was a dream which proved prophetic. While pleasant dreams are harmless, bad dreams are unwelcome. In order to stimulate the mind to avoid them, it is usual to recite the following stanza as one goes to sleep:

रामं स्कन्दं हनूमन्तं वैनतेयं वृकोदरम् ।
शयने यस्स्मरेन्नित्यं दुस्स्वप्नं तस्य नश्यति ॥

"I think of Rama, valiant Skanda,—Siva's son, Hanuman the redoutable, soaring Garuda, and Bhima the great digester; may their memory protect me from bad dreams!"

TIMES HAVE CHANGED

In bygone days when someone fell ill he often died for lack of medical assistance, or he struggled wearily on, badly mutilated or suffering till the end of his days. The works of the old Flemish master, Pieter Breughel bear out this fact by the number of miserable creatures he depicted.

Times have changed, fortunately. Science has marched steadily onwards, shouldering the burden of suffering humanity. Doctors were better trained and so were able to cure more diseases and in the course of time the medicines at their disposal improved, being tested and examined in the laboratories. Especially in the last decade research has made rapid strides.

For example: the never-ceasing struggle against malaria. Malaria is an endemic disease in the tropics and subtropics and in former days was considered incurable and inevitable for those born and bred in these latitudes. In the 17th century it was discovered that the bark of the cinchona tree had medicinal properties and was especially good for malaria. From this natural product the modern laboratories now prepare quinine, which is the most powerful antidote f malaria.

In all parts of the world where malaria prevalent, quinine has proved its wort because it is not only a curative, but also preventive medicine of great value. A dai dose of 400 milligrams will guard everyor against this dangerous fever, while as a remed in an attack of malaria, a dose of 1 to 1 grams (15 to 20 grains) of quinine should b taken daily, for 5 to 7 consecutive days.

This advice was given by the very expe Malaria Commission of the former League Nations in their 1938 report on the malar research done by the League.

Millions of people in the malaria-infecte areas have already found relief by followir this advice, and for them malaria is no longe an incurable and inevitable disease. Time have changed!

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2'8	1/4.

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent." . . . . .

Modern Review, Calcutta.

"**A Splendid History.**" Dr Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so."
A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"The cob-webs and smoke-screens of Mysore History have been blown away; and the events authoritatively presented in proper perspective and lucid literary form."

"Beautifully written, and beautifully got up."
"It is the book of the year, and the book for long years."
"A book of charming excellence."
"It is artistic like a Raphael portrait."
"A Monumental work."
"A work of international interest."

ART - PAPER EDITION .... Rs. 12
LIBRARY EDITION .... " 6

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the World's Standard of Quality.

Ensure that you get only Original Containers with the Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. M 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XIII No. 15] Monday 29—12—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY (1949-51. EDITOR: YAJURVEDA ; OLD, & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

RELIGION AND RATIONALISM

By Rev. Father B. D'Souza, S.J.

[Broadcast on 9-12-1952, and published by courtesy of All-India Radio, Mysore.]

(Continued from last issue.)

But it may be asked: Has not the advance of modern science been marked by a progressive substitution of mechanical for personal agency in nature? Will not the inevitable result be that God will one day be eliminated from the universe as no longer needed? The answer is very simple. The advance of modern science is fatal to all polytheistic forms of religion, in which the recognized secondary causes are, through ignorance, mistaken for personal causes. The well-esablished scientific truth of the unity of nature's forces is in harmony with the monotheistic interpretation of nature. Monotheism, far from being inconsistent with true science, is necessary to supplement and complete the limited interpretation of nature afforded by science. Physical science is based on observation and experiment. It has for its object the study of only the secondary causes of nature. It can tell nothing of origins, nothing of the great First Cause, from which this orderly universe has proceeded. In substituting physical laws for what was formerly thought to be the direct action of divine agency, it has not accounted for the intelligent, purposive direction of nature. It has simply pushed the question somewhat further back and left it with its religious answer as importunate as ever. It is true that in modern civilized countries there is a notable tendency to religious scepticism and indifference. It is a symptom of unrest. It is the outcome of an unhealthy and excessive reaction from the simple view of nature that prevailed in both science and religion in former times. In the material order ignorance of the natural causes of lightning, tempests, comets, earthquakes, droughts, and pests, had led less cultured peoples to see direct supernatural agency in their production. For them nature in its seemingly capricious moods had the aspect rather of master, than of servant. Their sense of dependence was thus keen and constant, and their recourse to divine help urgent to a high degree. On the other hand the widespread recognition among cultured peoples of the reign of physical laws leads man to seek natural remedies in times of distress, and only where these fail, to turn to God for help. Modern civilization in removing many scourges of ancient times that were viewed as supernatural, in greatly lessening the range of the miraculous, in binding nature in a thousand ways to beneficent service, has tended to create in the heart of man a feeling of self-sufficiency, which may enfeeble the virtue of religion. But this tendency is abnormal. It is a passing distemper, rather than a permanent, characteristic feature of modern civilization. It is a notable fact that as in the past, so also at the present day, profound thinkers have fully recognized that the deep-seated craving in the human heart for bliss-giving union with God can never be stilled by physical science or by any other proposed substitute for religion. This is seen among all nations and peoples and in a special manner, here in India, where in the midst of a high culture, religion has always been held in esteem. No doubt we are living in the age of science. We have gained control over nature. We are no longer at the mercy of circumstances. Modern scientific development makes it possible to abolish poverty and disease. But unfortunately, we see today that the new world of science is at the mercy of the same human forces which ruled the old world. Science has not prevented war. It has even added fresh horror to it and increased man's powers of destruction. Science and machinery can serve the cause of death as well as of life. While the vital possibilities of science are limited by the

ature of life itself, its lethal possibilities are ractically unlimited. We see that in the achine-gun—that grim symbol of the age of ience and plenty, which has made a thousand ullets fly, where one flew before. We see better still in the terrible atom-bombs, ecretly manufactured at enormous cost, while illions are on the verge of starvation. The pplication of science to life may make living asier. But it is equally possible that it may estroy life altogether. The real ally of life nd the only true source of spiritual power is o be found in religion, rightly understood nd sincerely practised. All genuine forms of eligious experience and religious action—rayer, sacrifice, repentance, contemplation —are vital acts and experiences. They are a urning away from external, centrifugal, non-ital activity, to the heart of life and the ource of spiritual power.

Religion has been a mighty force in the life f nations. It has cultivated in the hearts of nen a striving for better things, a healthy tone f cheerfulness, hope, joy, resignation under alamities, perseverance in the face of diffi ulties, a readiness for generous service, in hort, a spirit of high-minded optimism, vithout which no nation can rise to greatness. Religion is the fixed pole on which human ife revolves and to which all its parts must be elated. It alone offers powerful motives to ight conduct. It has been the chief inspira-ion of music, poetry, architecture, sculpture nd painting. It has been the dominant influence in the formation of a permanent literature. In all the early civilizations, the chief representatives and transmitters of the highest known culture have been the persons in charge of religious rites.

Today the world is ripe for renewal. The liberal and humanitarian ideals that inspired the civilization of the last two centuries are dead or dying and there is nothing left to take their place. The process of secularization has worked itself out of its logical conclusions in Communism and it can go no further. This is a negation that ultimately annuls itself and gives place by the dialectic of history to a principle of a new order. What is required is a turning point in world history, a turning of the human mind from the circumference to the centre, from the emptiness of atheistic civilization and progress, to the vision of spiritual reality, which stands all the time looking down on our ephemeral activities. It is the function of religion to save modern civilization *from* itself, by revealing to men the true end of life, and the true nature of reality.

ICKES' "THAT"

In the course of an article in the *Nation* (New York), on Harold Ickes, the American statesman who died in February, Ruth Gruber, an old assistant of his, writes of one of his engaging grammatical idiosyncracies:

He educated nearly everyone around him, especially in grammar. It was no mean task for a Cabinet member to give English lessons to 50,000 people. But he managed. He was not merely a perfectionist; he was a classicist of the old school. He insisted upon having the conjunction *that* put in, wherever possible in any letter or draft written for him. Many of us who had written for newspapers had been trained to leave out the *thats* as much as possible. Now we put *thats* in by the dozen But it was rarely enough. Back would come the page with *that* scrawled all over with thick, stub pen. The staff finally got even At a birthday party for "The Boss", he was presented with about a thousand huge card boards, each bearing the word THAT, with instructions to "sprinkle as desired!"

The Rationalist.

Monday 29-12-1952

THE ANDHRA STATE

The Andhra State seems at last to be coming into being. Vasishtha has given it his grudging benediction. Or perhaps it is not so. Mr. Nehru is a man who takes one step forward and two steps backward. He takes long to come to decisions, and takes longer to carry them out. He has to be drawn forward with both hands, or pushed from behind by a stronger personality, a Gandhi, a Liaquat, a Shaik Abdullah, a Potty Sriramulu.

Linguistic states are as much a fundamental decision of the National Congress as any of the other things which Mr. Nehru seeks to push down the throat of the public in the name of the Congress. To a certain extent Linguistic States are not a bad idea. The Andhra area of the Madras Presidency is a fairly compact territory, and could easily have been bifurcated from the Tamil without this foolish delay of four years of smouldering hatred which will not cool in our time. But Mr. Nehru did not feel about Andhra as he feels about Kashmir. He thought he could quell it by ignoring it.

The Andhra is as gifted as any other part of India. Neither in natural wealth nor in human qualities, is it in any way deficient. There is no reason why its men should allow themselves to be contemned by Madras on one side and Delhi on the other. The States have been formed, not that any benefit might accrue to their public, but that the ruling party might taste the fruits of office and share in its spoils. That is what it is today, however much Mr. Nehru or any one else might deny it. The Tamil of Madras has not the vision nor understanding which would make him tolerable administrator for the Andhra. The Tamil himself does not bear being ruled by a Andhra. When Prakasam was Chief Minister there was no rest until he was ousted. And Mr. Rajagopalachari is not an endearing administrator, though he may have other merits of his own. even Mr. Nehru himself withheld from him his support even though he was the obvious choice for the First Presidentship of the Republic.

So Mr. Nehru cannot revile the Andhras if they wish to be rid of the Tamil Oligarchy.

There can be two views about linguistic states. Like coinage language is only a means of intercourse. It does not unify people. There is nothing common between the Andhras of Hyderabad and Andhras of Ganjam. There is nothing common between the Karnatakas of Mangalore and those of Hubli. India is too big, too diffuse, too vulnerable, to think of all compact, iron-curtain linguistic states. Even in the small one-language compact area of Travancore-Cochin the State idea has proved a fiasco. Therefore the formation of 80,000 square mile linguistic states piecing together divergent bits would be an irrational and futile undertaking.

The more so, when a state administration does not mean just a supervision of public welfare, but sucking in all public resources and holding every kind of threat over every individual in the State.

India in the old days was famous for its 56 States or ಛಪ್ಪನ್ನಾರು Deshas, and they were each sovereign warring entities. It would not be wrong to divide the present India into some 60 administrative units, geographically, culturally, or linguistically compact, guarding the general welfare of the community, and not interfering too much in its normal life, under a national Government not so far up in the north, but somewhere in the middle, guiding

nd overlooking the welfare of the nation with aternal foresight and wisdom.

But that seems far away. We are yet in he stage of mock-heroics and high jumping o catch the moon. It seems that Mr. Nehru ecently called a friend and showed her his randson masked like a monkey. He is showing the public at large Alnaschers and Midases nasked like Napoleans, Bismarks, Prince Itos, nd George Washingtons. And we know that ven Napoleans and Bismarks left very little ehind, that little being a doubtful name!

Editor.

CHURCHILL'S GIFTS

Shortly before he started his recent holiday, Mr. Churchill received a quantity of coffee rom an admirer. This was not intended to eep him awake, for a more wideawake Premier we have never had. Mr. Churchill t once sent the gift to Soho, that it might be blended to his particular taste by his favoured coffee merchant Recently, the Prime Minister has also had gifts of oysters and salmon—and a pair of swans. The birds were not to be considered as foodstuffs, however, but to decorate the pool in the grounds at Chartwell.

Mr. Churchill's liking for eccentric hats is well known. Two American admirers have added to his collection. One gave him a military cap once worn by Prince von Bismark, the "Iron Chancellor," who seventy years before Hitler, crushed France and created the German Empire. Another was a very different type of headgear—a "Shriner's hat." The Shriners are members of one of those benevolent secret societies so popular in the United States, who make a practice of dressing up in eye-attracting clothes and parading the states.

Besides comforts for the inner man, the Premier's "fans" have not been slow in providing him with gloves, ties, and scarves—not to mention socks. As the statesman probably does not feel completely dressed without a cigar, one enthusiast sent him five thousand prime Havanas, while another supplemented these with a set of corn-cob pipes. Two bottles of Napoleon brandy were a thoughtful gift to go with the cigars. Other gifts were less common-place. Let us consider some of the more out-of-the-way.

What, for instant, was the big idea behind the presentation of a framed list of United States presidents? Or a copy of George Washington's will? All the way from Ohio came a painting of the great seal of that go-ahead State, and from another a set of Indian arrowheads. More homely was the turkey's wishbone, recalling the Victory sign, and a carton of skin lotion—not that the hardy old warrior is so thin-skinned as to need anything of that kind!

Knowing Mr. Churchill's literary tastes, some admirers sent him books, including a law book, a treatise on navigation, and a copy of The Book of Mormon. But the favoured recipient has not yet fathomed the motive behind the offer of an autographed photograph of Jack Dempsey!

THE MANDAYAM BANKING COMPANY, LTD.

Established 1937.

Fixed Deposits, large or small, absolutely safeguarded.

Special terms for deposits of ladies, children, and orphans.

Apply to:—

THE MANAGING DIRECTOR

The Mandayam Banking Co., Limited,

Chamaraja Road, MYSORE.

GERM WARFARE

Mention germ warfare in mixed company id you can almost see your listeners' scalps ıgle. They conjure up visions of sinister issiles, more deadly even than a hydrogen ımb, raining down silently and turning ties into ghost towns, with themselves and eir families, friends, and neighbours, all ing dead in the streets.

Yet, the frightening idea that vast areas ould be depopulated by germs dropped from ıe air is really ridiculous. It's perfectly true ıat as little as a teaspoonful of a particular ıcteria could fatally infect every member of ıese islands. But the germs in question ould have to be properly portioned out.

And—fortunately for all concerned—the ery germs which might wreak most havoc ould not themselves be tough enough to and warfare conditions!

Contrary to general belief, germ warfare is othing new. It was first tried in the four- enth century, when the Tartars swept across urope from Russia and, in an attempt to vercome resistance at Caffa, hurled corpses nd dying victims of the bubonic plague over he city's walls.

In World War I the Germans tried to intro- luce cholera into Italy. Later, they inocu- ated horses with glanders and set them free o mingle with horse-drawn units of the Allies. As recently as 1942, after 165 Chinese deaths, China accused Japan of dropping infected rice ınd clothing from a 'plane.

But it's extremely improbable that epidemics on a large scale could be started by germ warfare. There are no known germs which could be liberated as free agents and be expected to create a widespread pestilence. When subjected to the rigours of warfare they would expire long before they could do their dirty work.

There's one other comforting factor. Simply this. It would hardly profit any nation to conquer another with, say, typhus ... or even foot-and-mouth. For the victorious race would soon find the disease knocking at its own door!

Pestilence is no respecter of boundaries!

GARDEN IN GOLD

Gold has always been a precious and prized metal and wars were waged for possession of more gold. If individuals turned gold into jewels for their wives and sweethearts, Governments stored gold in safe vaults. But Montezuma, the Aztec king had so much gold with him that he had an official garden made of gold! Flowers, bushes and plants were made of gold by skilled craftsmen!

Mr. Cameron, who dug a gold mine in Australia in 1856 had his horse shod with golden shoes! The Grand Vizier of Bokhara, who died in A.D. 954, had literally a face of gold! Disfigured in an accident when young, he had a face of gold made which he used as a mask till death! But it entirely was given to Allauddin to make the most fantastic use of gold. Invading India in 1296, he found the siege of Delhi so difficult and so long that his soldiers ran out of ammunition. In despair, he opened his treasury and commanded his men to use lumps of gold! This battle of gold bullets cost Allauddin £5,000,000 before the garrison yielded!

Bound Volumes of the *Rationalist* of the last 11 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ENGLAND'S HOMES

More than half of Britain's homes have no children under 15, census figures reveal!

One out of every five married women is completely childless, and only 4·4 percent have 5 or more children compared with 21·9 percent in 1911.

A Government report crammed with statistics showed this changed pattern of British family life.

Three million married couples have no children, the report said, while 3,100,000 have only one child. Eight million of the nation's 14,500,000 homes have no children of school age.

Average family size is 1·72 children, but in London it is only 1·56 while in Scotland it is 2.03 children.

"COLOSSAL"—IN A SMALL WAY

A Film salesman trying to dispose of one of his products to an independent exhibitor assured him it was "colossal."

"Oh, come now," said the exhibitor, "I saw the trade show, and I'd hardly call the film 'colossal'."

"Well," the salesman amended, "it's colossal in a small way!"

"ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ"

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥಯ್ಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್., ಫೈನಾನ್ಸ್ ಕಮಿಷನರ್.

ಮತ್ತು

ಶ್ರೀ ಹೆಚ್. ನಾರಾಯಣರಾವ್, ಬಿ.ಎ., ರಿ. ಅಸಿಸ್ಟೆಂಟ್ ಕಮಿಷನರ್. ಇವರಿಂದ

ಒಂದನೆಯ ಭಾಗ

ಹಿಂದೂಮತ (೧ನೆಯ ಭಾಗ) (ಬೌದ್ಧ ಮತಕ್ಕೆ ಹಿಂದಿನದು)

ಕ್ರಿ. ಪೂ. ೧೫೦೦ಕ್ಕೆ ಮುಂಚೆ, ಕ್ರಿ. ಪೂ. ೧೫೦೦—೬೦೦ ವೇದೋಪನಿಷತ್ತುಗಳ ಕಾಲ. ಕ್ರಿ. ಪೂ. ೬೦೦—ಕ್ರಿ. ಶ. ೬೦೦ ಪ್ರತಿ ಕ್ರಿಯೆಗಳ ಕಾಲ, ಜೈನಮತ, ಭಾಗವತ ಮತ, ಶೈವಮತ, ಬೌದ್ಧಮತ.

ಹಿಂದೂಮತ (೨ನೆಯ ಭಾಗ) (ಬೌದ್ಧಮತದ ತರುವಾಯ)

ದರ್ಶನಗಳು, ಕ್ರಿ. ಶ. ೬೦೦ ರಿಂದ ಮುಸ್ಲಿಮರು ಬರುವವರೆಗೆ, ಅದ್ವೈತಮತ, ತಮಿಳು ನಾಡಿನಲ್ಲಿ ಶೈವಮತ, ವಿಶಿಷ್ಟಾದ್ವೈತ ಮತ, ಇತರ ಸುಧಾರಣೆಗಳು. ಮುಸ್ಲಿಮರ ಪ್ರಾಬಲ್ಯದ ಕಾಲ. ವೀರಶೈವಮತ. ನಿಂಬಾರ್ಕಮತ. ದ್ವೈತಮತ. ರಾಮಾನಂದರ ಪಂಥ, ವಲ್ಲಭಾಚಾರ್ಯರ ಪಂಥ, ಚೈತನ್ಯ ಪಂಥ, ಸಿಖ್ ಮತ. ದಕ್ಷಿಣ ದೇಶದ ಭಕ್ತಿಪಂಥಗಳು, ಬ್ರಿಟಿಷರು ಬಂದ ಮೇಲೆ ಕ್ರೈಸ್ತಮತ, ಇಸ್ಲಾಂಮತ.

ಎರಡನೆಯ ಭಾಗ

ವಿವಿಧ ಮತಗಳ ಸಮನ್ವಯದ ಯೋಜನೆ; ಇದರಲ್ಲಿ ಸೃಷ್ಟ್ಯುತ್ಪತ್ತಿಕ ಪರಿವರ್ತನೆಯ ಪಾತ್ರ.

ಮತಗಳ ಚರಿತ್ರೆಯಿಂದ ತಿಳಿದುಬರುವ ಪಾಠಗಳು. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ್ನು ಕೊಟ್ಟು ಮತಗಳನ್ನು ಪರಿವರ್ತಿಸಿ ಸರ್ವಸನ್ಮಾನ್ಯ ವಾಗುವಂತೆ ಮಾಡುವುದಕ್ಕೆ ಇರುವ ಅವಕಾಶ. ಸೃಷ್ಟ್ಯುತ್ಪತ್ತಿಕ ಪರಿವರ್ತನೆಯ ಸಂಕ್ಷೇಪ ವಿವರಣೆ. ಪರಿವರ್ತನೆಯು ತತ್ತ್ವದ ಪೀಠಿಕೆಯಿಂದ ಕೊಗಿನ ಮತರಚನೆಯ ವೈಕಟ್ಟಿನಲ್ಲಿ ಆಗಬೇಕಾದ ಬದಲಾವಣೆಗಳು. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳ ಪ್ರಾಮಾಣ್ಯ ಮತ್ತು ಪ್ರಜ್ಞೋದನ ಪರತೆ. ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಗೆ ಅನ್ವಯವಾಗದ ಅಭಿಪ್ರಾಯಗಳು ಮುಖ್ಯವಲ್ಲ. ಆವಶ್ಯಕವೂ ಅಲ್ಲ. ವೈಜ್ಞಾನಿಕ ನೆಲಗಟ್ಟಿನ ಮತಕ್ಕೆ ಪ್ರಾಚೀನ ಮತಗ್ರಂಥಗಳಲ್ಲಿ ದೊರೆಯುವ ಪುಷ್ಟಿ. ಪರಿಸಮಾಪನ.

ದೇವರಾಜ ಬಹದೂರ್ ಪ್ರೈಸ್ ಗ್ರಂಥ

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು. ರೂ. ೬—೦—೦.

"Hindu Law in Bharat"

By

M. N. SRINIVASAN, B.SC. HONS. LL.B.,

Advocate, Bangalore.

"Industry, Lucidity, Accuracy of the treatise",

"A correct and clear analysis of case-law extending over decades",

says Rt. Hon'ble M. R. Jayakar

Most handy and helpful to old lawyers;

A cheap and valuable guide to young lawyers.

A trusty Assistant to busy lawyers.

Price Rs. 20—0—0

CORONATION PRESS,

100 Feet Road, MYSORE.

ROYAL & GENUINE PERFUME

Mysore Sandalwood Oil is recognised as the

World's Standard of Quality.

Ensure that you get only Original Containers with the

Mysore Government Seal and Label

MYSORE GOVERNMENT SANDALWOOD OIL IS GENUINE SANDALWOOD OIL

AVOID BUYING SPURIOUS AND ADULTERATED OIL

THE GOVERNMENT SANDALWOOD OIL FACTORY

MYSORE

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.